

## Matthew and Education

No one knows just how much formal education was required of a tax-collector nineteen hundred years ago, but whether Matthew devoted himself to serious study before his promotion or not, we can picture him later as he "thinks on these things," striving always for self-improvement. Bernini, the Italian sculptor, has given him to the world in a typical attitude of deep study, with his money bag forgotten at his feet. And on the cover of this Education Number, we present him thus to our readers. The original statue is in St. John Lateran, Rome.

## Nine, Goin' On Ten

It may seem, after glancing through this number, that the foregoing title refers to the fine new features added to the contents this month, but it happens only to be our age. We're a little braggy about it too, you see, and especially when we think of what the "goin' on ten" year will mean to our readers. With this issue, *WORLD CALL* is absorbing the *Missionary Quarterly* (see page 55) and will now prove as indispensable to the missionary-minded Sunday school folk as it is constantly striving to be to our missionary societies. "What's Doing in Britain," is a feature starting this month that you can't afford to miss. It is a personal letter of significant happenings in the British religious world, particularly relating to our own work there. The writer, Charles M. Batten, is a young layman who preaches quite often in our churches in England and who is, incidentally, the nephew of J. W. Black, the British visitor to our Memphis Convention.

## An Index to 1927

As in previous years, a complete index to all material appearing in the 1927 issues of *WORLD CALL* has been prepared and will be sent to all subscribers who request it, free of charge.

Bound volumes of 1927 may be had for \$3.50. These include beside the twelve issues, the index to same. They are bound in heavy green buckram cloth and are especially handy for reference.

## A Regrettable Error

My attention has been called to a regrettable error in the article I wrote for *WORLD CALL* concerning the Lausanne Conference. Speaking of those who represented the Disciples of Christ, I made the statement, "There were other Disciples from England, Australia, and America present as visitors." What I had in mind in using the expression, "as visitors," was that certain brethren from these countries were present with our American delegation at certain meetings and dinners "as visitors." This needs to be corrected by the statement that W. Robinson, principal of Overdale College, Birming-

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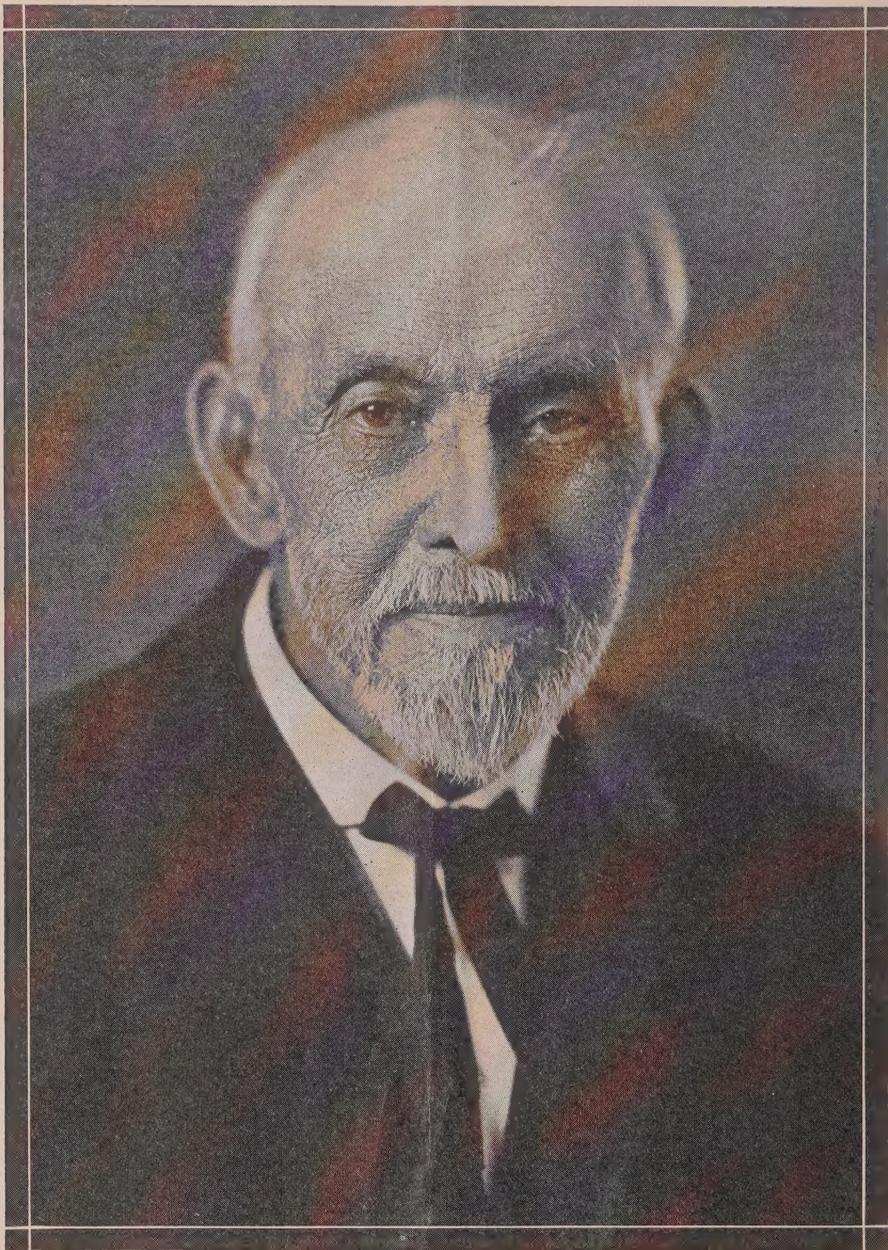
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ham, England, was in attendance on the Lausanne Conference as the duly appointed representative of the churches in Great Britain and that Reg. Ennis

and D. M. Wilson were present as the appointed representatives of the Churches of Christ in Australia.

GRAHAM FRANK



**James Alexander Beattie**

Honored pioneer among Disciples of Christ and veteran educator both in Christian colleges and in state normal schools. (See page 11)

# WORLD CALL



A Winter Sport at Drake

VOLUME X

JANUARY, 1928

NUMBER 1

## My Home, My Church, My College

**A**MONG the loyalties by which we live there are three that are closely linked together, and all intimately bound to that which should be supreme, loyalty to God. In recognition of these essential bonds we say "My Home," "My Church," "My College."

There are not wanting those, and some of them in places of influence, who are questioning the validity of each of these ties. Some of these revolutionists would turn us back to an absolute individualism and others would go to the other extreme and commit us to some sort of communism. And there are certain tendencies which would gradually undermine these essential institutions, with results as disastrous as if they were swept away by a sudden cataclysm.

My home is a simple and plain affair. It is housed in a small, badly planned, poorly constructed and heavily mortgaged building. The furniture makes no pretension to beauty and but small contributions to comfort. There is no radio to relieve my home's monotony and no automobile to reduce its distance from all centers of the city's life. I must admit also that no member of my home is as learned or cultured as some individuals who graciously admit us to their handsome houses and brilliant company. And yet somehow I hold to the old Scottish proverb, "East, west, hame's best!"

Now the case is very much the same with my church, both as a local congregation and as a body of Christians. Of course, in so far as the movement or brotherhood as a whole is concerned, I am held primarily by certain fundamental convictions which include my loyalty to God himself, and indeed there is a similar divine element in the bond that ties me irrevocably to my home. There is something more than this, however, as is evidenced by the way I cling to my own congregation though others of the same fellowship may have handsomer buildings, more influential members, more beautiful music and more

eloquent ministers. It is simply my church and I stand by it.

Now the feeling of loyalty to my college is a compound of that which I cherish toward both my home and my church. Even if it had not taken me as a callow youth and enriched my life with many of its finest treasures, there still would have been a definite sense of loyalty, for that indeed had much to do with my going there in the first place.

**F**RANKLY and unhesitatingly I make certain demands upon my college which I could not make upon any other institution. I ask that it provide an extension of my home's fostering care and personal interest; that it supply something more and more valuable than mere intellectual training and social culture; that it continue the conscious building of Christian character which has been the chief aim and purpose both of my home and of my church.

Furthermore I ask and expect that it shall so deepen and strengthen Christian faith and consecration that certain of its students shall definitely give themselves to what I consider the supreme vocation, that of full-time Christian service, and still more, that it shall then provide for these few the special training necessary that they may fulfil their high calling.

In practical expression of these three loyalties I give nine-tenths of my income to my home and admit my college to a generous share in the one-tenth which I set aside for my church. And after I have done so, I confess a vast unpaid debt, for these three have filled my mouth with food, gladdened my heart with love and anchored my soul in eternity. In recognition of this obligation it is possible for me to make my home, my church and my college actually the best in the world, not in physical equipment or social recognition but in that which is infinitely better, spiritual character.

## An Expert's Presumption

MANY of those who hold the *Atlantic Monthly* in as high esteem as WORLD CALL does must have been surprised and disturbed by an article in the December number entitled "A Missionary Audit." The editors of the *Atlantic* introduce the author, Mark M. Jones, as a man who has "centered his attention upon problems of organization and management in large industries, and in certain international religious movements." If such an article had appeared in a magazine of little influence it would have been highly amusing and might have been ignored. Its publication in the *Atlantic*, however, is a serious matter and someone ought to chart the commonplaces and absurdities of the performance.

One sample of Mr. Jones' fallacies will have to suffice here. He refers to the 800,000 Protestant Christians in China as a meager reward for seventy-five years of heroic and expensive effort, and calculates that it will take "at least 2500 years and fifty billion dollars to Christianize but one-fourth of the population of China." If it was not Mr. Jones himself it was an expert of the same sort who gravely examined the prohibition vote in a presidential election twenty-five years ago and predicted that it would take seventeen thousand years to outlaw the American saloon! Such mechanical minds can never understand that the further an idea goes the faster it grows. It is not a matter of addition, or even of multiplication, but of geometrical progression.

Naturally Mr. Jones is all for consolidation, efficiency and economy in missionary administration. He ignores entirely everything that has been done in that direction and the most difficult barriers in the way of further progress. Apparently he has never heard of the Foreign Missions Conference of North America and the International Missionary Council, nor of the constantly growing cooperation on all of the fields. A financial success like the Associated Mission Treasurers of Shanghai would command his admiration. It seems not to have occurred to him that these numerous missionary societies represent almost as many different religious denominations here at home, all of which are human developments with which we have to reckon. Of course they are wasteful and inefficient, as are our individual homes and our local churches, but they cannot be consolidated or reorganized like steel mills or drug stores.

We would suggest that Mr. Jones go to Jerusalem next spring and observe the meeting of the International Missionary Council. He will be as greatly amazed at the intelligence, courage and self-forgetfulness with which the missionary leaders of the world are striving to unite their forces and improve their processes as we are at his late and confused awakening.

## Remembering the Single Purpose

AT THE meeting of the American Federation of Labor held in Los Angeles in October, Dr. Edwin P. Ryland, executive secretary of the Los Angeles Church Federation, made one of the opening addresses of the convention that was so unusual as to warrant extended quotation. He said in part:

So far as the Christian churches are concerned, I beg leave to remind you that their Founder was one of the workers of the building trades of his time. I have been asked in a most friendly manner on a number of occasions why the churches were cordially giving welcome to the American Federation of Labor convention, possibly more than to other conventions that come here, and I answered that we welcome all of our fellow men who come to our city representing great groups of the people of America, but when it comes to the American Federation of Labor we have represented that group in which possibly the very Founder of our church would find his home if he were on the earth today.

It is a conviction that will not let me go, that the church and the labor movement, when the true purpose of each is discovered, are of one mind in seeking to make life to be more abundant, more worth living, on the part of the multitudes of mankind. However much there may be of failure on the part of each group, the ultimate purpose of both is to make life to be more abundant for the many, through the removal of exploitation, the distributing of the burden of work, the elimination of child labor, the improving of the conditions and shortening the hours of women's work, the opening up of opportunity for recreation and adequate leisure, the making available to many the privileges of education, and the time to cultivate the high relationship that man bears to God.

## Ontario is Paying the Price

THE newspapers opposed to prohibition in the United States rejoiced greatly when Ontario, Canada, replaced its prohibition laws with a system of government controlled liquor sales. With one accord they praised the change as a return to sanity, sobriety and good order. For all that their readers are able to learn from their columns, all of their exuberant predictions have been justified. An intimation of the actual situation appears in the following editorial of the *Canadian Disciple*, under the above caption:

There is not a province in Canada that will be surprised to learn that the Ontario Liquor Control Act, since May is filling Ontario prisons with those guilty of infractions. This is due to a policy of law enforcement somewhat new in Ontario, and probably of the new broom variety. Its continuance is of course desirable. But meantime it is producing consternation in counties where the jails are filling with prisoners placed there by the governmental policy, a policy which declines to share in the expense created thereby. The revelations in the liquor and gambling world revealed by raids at Windsor have alarmed the province and brought these evils into fuller light. There is little doubt that trouble is brewing for the Government responsible for increasing the legal flow of alcohol in the interest of temperance. Evidence is accumulating every week of the ill-effects of debauching a section of the public with uncontrolled liquor. It is doubtful if ever a summer such as the last has been reported in Ontario, when thieving, robberies with violence, and road killings have become a terrible heritage for a people who by their votes willed to have it so. Later on they will find the folly of such attempts at legislation, and the pendulum will swing to the reverse situation. But the price to be paid is appalling.

# A Year Is Born!

## Shall It Be Started With God?

By ELLIE K. PAYNE

**H**OW could we start the New Year without him?

Whether we will or no, from him we have life and love, beauty and song; the stars with their strange loneliness and the flowers with their gentle comradeship. From him we have sunshine and rain, golden harvest, the painted leaves of autumn and the snows of winter. No, we could not start the new year without God if we would, for "He giveth to all life and breath, and all things; in him we live and move and have our being."

But there is a great difference between not being able to start the new year without God, and starting it consciously with him.

What we need as we enter upon its great adventure is an experience of the presence of God in our lives, so near and real that the rush of business, the grind of the office, the routine of homely, everyday duties, all life's noisy traffic of selfishness and pleasure cannot drive him away.

Tennyson realized this when he turned to a friend with whom he was walking one day and said, "I should be sorely afraid to live my life without God's presence; but to feel that he is by my side, now, just as much as you are—that is the very joy of my heart."

Edward Everett Hale understood this secret when he wrote, "God is here, I am here. We are together; and it is a companionship much closer than I could have with any human being sitting in that chair." Harriet Beecher Stowe, who had the power to move the hearts of millions, knew the secret of that presence when she wrote:

Still, still with thee, when purple morning breaketh,  
When the bird waketh, and the shadows flee;  
Fairer than morning, lovelier than daylight  
Dawns the sweet consciousness, I am with thee.

It is that consciousness that is the secret of the power of all great souls. Browning says, "God has a few of us to whom he whispers in the ear." Is it not true that there would be many, many more of us if only we would be quiet for a little, and listen for his voice? His companionship is not promised to any favored few. John gives us the beautiful words of Jesus, "Behold I stand at the door and knock. If any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." Ah, what a

beautiful "homey" time is promised if we not only hear the knocking, but open the door!

The quiet hour is a source of inspiration and power to multitudes of Christians today. Its program and time and place of meeting fortunately are not standardized. Not long ago in a workers' conference, a quiet, devotional service was being held. We had just sung softly the line, "Take time to be holy," when a voice called briskly at the door, "Miss Brown is wanted at the telephone." She left, the song went quietly on and no one felt disturbed. So the quiet time with God is no mystic rite, but should be the most natural event of the day.

The other day I was visiting one of our churches and the minister's wife brought their little boy to the service. He was a dear brown-eyed laddie, four or five years old, and as he came in he said, "Marian has come with me to the meeting today. She will sit by me and I am sure she will be good." I looked in surprise, for there was no Marian. Oh yes, he was a very normal, active boy, who had learned how to experience the presence of a little playmate when he was lonely. Going to another part of the building on an errand, he said with a charming smile, "I'll not take Marian down the stairs but just leave her with you until I come back." Dear little children,— 'tis no wonder Jesus said, "Except ye become like unto little children—"

**W**E ARE thinking much these days of the nineteen hundredth anniversary of Pentecost, and of suitable plans for its observance in 1930. There have been nineteen hundred and twenty-seven New Years since Jesus said, "Ye shall receive power and ye shall be witnesses unto me unto the uttermost parts of the earth."

Nineteen hundred years, and Christ sees the world in a riot of strife and unrest today. He trusted us, and provided no other way!

It is significant that we hear more of prayer today, humble, earnest entreaty for forgiveness and consecration. There would, indeed, come a mighty power if Christian men and women would in sincerity start the New Year with God.

I want to give to others hope and faith,  
I want to do all that the Master saith;  
I want to live aright from day to day,  
I'm sure I shall not pass again this way.

# A Building Era for Our Colleges

## A Representative Array of New Equipment Stands in Review

THE present may rightfully be called the period of expansion and the era of building among our colleges. During the past five years, and particularly during the past twelve months, the majority of our church colleges have constructed, or are now constructing, buildings or other needed additions to their physical equipment. Some of these institutions have almost entirely rebuilt their plants, and one institution is moving from its present site and constructing a whole new set of buildings on a magnificent new campus—Butler University of Indianapolis. The total array of buildings, impressive in the aggregate, means much to our educational progress everywhere.

### Atlantic Christian College

Atlantic Christian College, Wilson, North Carolina, is preparing to construct a new science hall on its campus. The money has already been raised for this purpose. Unfortunately we are unable to present a photograph of the architect's drawing for this issue of WORLD CALL.

### Bethany College

Bethany College, West Virginia, is just now in a crusade for endowment and buildings, totaling \$1,000,000. The money for the buildings is to be used largely for dormitories. This means the improvement of Cochran Hall, a dormitory for men, the enlargement and rebuilding of Phillips Hall, a dormitory for women, and the building of a new dormitory for men. In addition to the buildings which the institution already has, this will give wonderful facilities for caring for the growing student body.

### California Christian College

Within recent years California Christian College, Los Angeles, has constructed one of the



most efficient and beautiful educational plants to be found in our brotherhood. During the past year there was constructed a liberal arts building which adds greatly to the facilities for doing first class work. President Arthur Braden led in this building enterprise.

### Carr-Burdette College

Carr-Burdette College at Sherman, Texas, is making rapid growth. Its student body has multiplied some three hundred per cent since President W. P. King became the administrative head of the institution. Plans are in the making for the addition of a new dormitory in the near future.



Left: Proposed new men's dormitory at Bethany College, West Virginia; below: Phillips Hall, women's dormitory, as it will appear after being rebuilt

### Christian College

Not long ago Christian College, Columbia, Missouri, constructed what is known as the Missouri Building. No girls' college, or men's college for that matter, has a better educational building than this one. Incidentally Christian College has one of the most beautiful group of buildings to be found in the Middle West.

### Cotner College

During the past summer Cotner College, Bethany, Nebraska, has remodeled Aylsworth Hall so that it now adds to the efficiency of faculty and students.

During the summer a new athletic field, new tennis courts, and other facilities for physical training were added. A new library became part of the equipment of Cotner College about one year ago. All these improvements have taken place under the presidency of J. B. Weldon.

### Culver-Stockton College

Culver-Stockton College at Canton, Missouri, suffered a fire some two years



The new Liberal Arts building at California Christian College, Los Angeles. In addition to classrooms, lecture rooms, offices, a library and a laboratory, it contains an auditorium which seats over 400, and a unique prayer room

ago which destroyed the dormitories and gymnasium. The dormitories have been rebuilt and they now constitute one unit devoted exclusively to the housing of young women. They are the last word in efficiency and comfort. The new gymnasium is likewise up-to-date in every particular. We regret not to have photographs of these buildings for this issue as they are worthy of wide recognition.

#### Disciples Divinity House of Chicago

Disciples Divinity House at the University of Chicago has secured the funds for its new building. The architect's plans have been completed and actual construction of the building will begin in the very near future.

#### Drake University

The new addition to Drake University's facilities has been a new field house and stadium, perhaps the finest of its kind in the Middle West. The national athletic relays which are held at Drake University each year have been a factor in making the institution famous, and these new facilities will make a strong impression on the hundreds of students from colleges and universities throughout



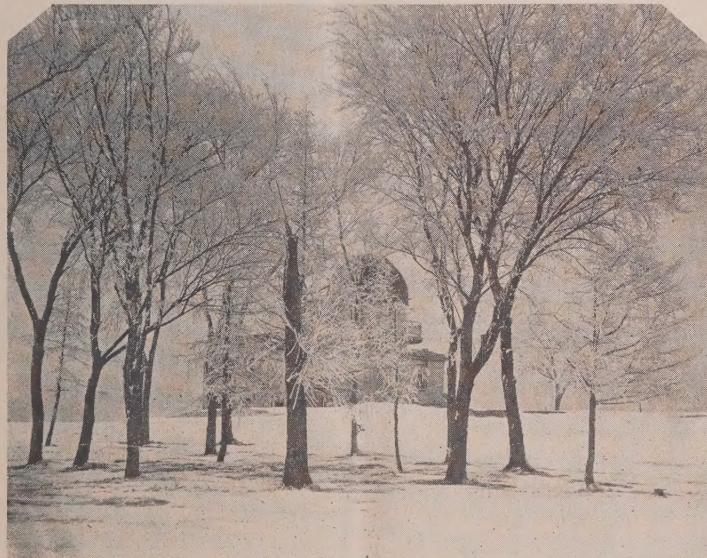
New Field House and Gymnasium recently dedicated at Drake. The track meets at Drake each year are internationally famous in athletic circles

international reputation as an astronomer, and this observatory serves not only as his workshop, but as an expression of the esteem in which he is held by the citizens of Des Moines and the friends of Drake.

#### Eureka College

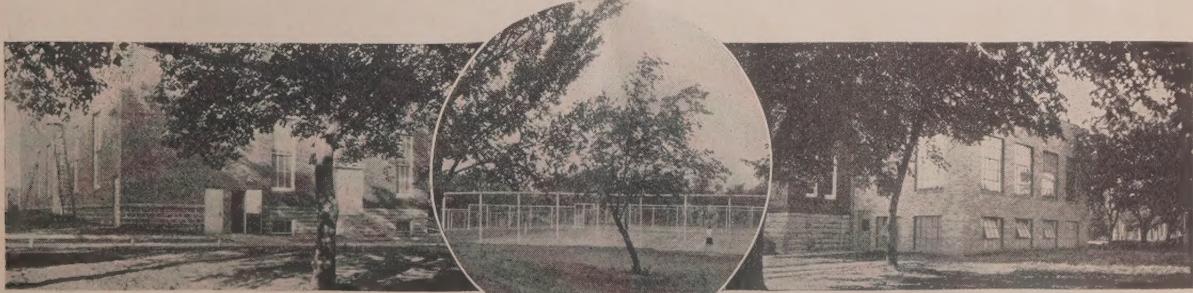
Eureka College, Illinois, is in the midst of constructing a new dormitory system and is following a new campus plan which has been developed under the direction of Dr. J. E. Blair of the University of Illinois. One unit of the proposed dormitory system is now under construction. It will bear the name of Magdalene Gunzenhauser, a young girl who died while a student in Eureka.

A large part of the money for the building is being generously given by the family of Miss Gunzenhauser, and is being built in her memory. The dormitory in its entirety will be a thing of which the brotherhood may be proud.



Drake University Municipal Observatory

Built by the citizens of Des Moines in honor and for the use of President Morehouse, a world-renowned astronomer



Newly enlarged gymnasium

New tennis courts

New library

Improvements at Cotner, Bethany, Nebraska



The new Burnett Library at Texas Christian University,  
Fort Worth

#### Hiram College

Hiram College, Ohio, is erecting new buildings. The old Association Hall, built under the administration of President E. V. Zollars, is being entirely remodeled. The building is being improved architecturally; the auditorium and stage are being enlarged and a modern gymnasium is being added to the old building. The building will face the campus, adding materially to its appearance. Holton Science Hall is being constructed on the south part of the campus, facing a new street recently opened up. It will not only be an up-to-date science building, but will afford a beautiful view as one approaches the campus from the east.

#### Illinois Disciples Foundation

The Illinois Disciples Foundation at Champaign is planning to construct at the earliest possible date a great social center, a place for religious instruction and a beautiful house of worship. Pledges have been taken and the money is now being accumulated for these purposes.

#### Lynchburg College

The most recent addition to Lynchburg College, Virginia, in the way of buildings is its new gym-

nasium built by the citizens of Lynchburg, faculty and students of the college. It is a lasting tribute to the esteem and respect which the citizens of Lynchburg have for Lynchburg College and its president, J. T. T. Hundley.

#### Missouri Christian College

A little less than a year ago Missouri Christian College constructed an addition to its dormitory space, which has been of great help to President G. H. Fern in housing the young women who enter that institution.



The Gymnasium, Lynchburg College, Virginia, built  
by the faculty, students and citizens of Lynchburg

#### Phillips University

Phillips University, Enid, Oklahoma, now has definitely in mind the construction of at least two more new buildings and perhaps three. Its greatest need is a new science building, next to that a new auditorium, and then a new gymnasium. Moneys are being secured for each of these projects.



The proposed girls' dormitory group for Eureka College, Illinois, the first unit of which is being erected—Magdalene Hall—at the extreme right

### Randolph College

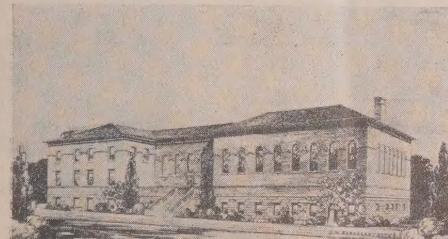
Material progress is being enjoyed by Randolph College of Cisco, Texas, this year. A new dormitory for boys has been added to its group of buildings, the gift of Mayor Lee Bivins and Mrs. Bivins of Amarillo. It was formally dedicated on the 29th of December.

### Spokane University

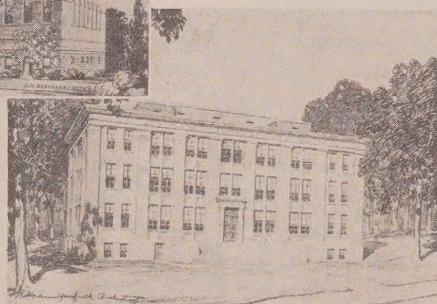
A new gymnasium was recently added to the buildings of Spokane University, Spokane, Washington. It is a splendid, substantial building and is the best gymnasium in the conference of which Spokane is a member. President Roy K. Roadruck deserves the credit for securing the funds with which to construct it. The future is bright for this school.

### Texas Christian University

The most recent building to be added to the splendid array of buildings at Texas Christian University, Fort Worth, is the new library built in honor of Mary Couts Burnett. It was Mrs. Burnett who gave her entire estate in trust for the benefit of Texas Christian University. However, while she was still living she gave cash outright for the construction of the new library. She saw the library building started, but did not live to see its completion.



At top: Hiram's rebuilt Association Building; right, the new Science Hall, Hiram College, Ohio



### Transylvania College

Transylvania College enjoys the distinction of being the oldest institution of learning west of the Appalachian Mountains. It is one hundred and thirty years old. Bacon College of Georgetown, Kentucky, was the first institution of higher learning established

Eight hundred home-made biscuits to feed the hungry "inner woman" at William Woods, Fulton, Missouri. Below: New day-light kitchen at William Woods



The new girls' dormitory at Eureka College, Illinois, Magdalene Hall, named in memory of Magdalene Gunzenhauser, who died while a freshman in college and whose father gave \$25,000 toward the erection of the building

by Disciples of Christ and Walter Scott was the first president. Later Transylvania College came into the possession of Disciples of Christ and Bacon College was merged into it. We are presenting in this issue an aeroplane view of the first college chartered and the first college to be built west of the Allegheny Mountains. Morrison Hall is considered one of the finest examples of classical architecture in the North American Continent.

### William Woods College

William Woods College has a truly wonderful plant. Its most recent addition was a new kitchen, a marvel in its equipment and arrangement, with a large serving room and club room adjoining.

These additions to our colleges bespeak a growing student body which in itself is a mark of progress. In filling a long felt need in our college equipment they will prove not only splendid assets for the local institutions but increasingly will redound to the credit of the whole brotherhood.

A needed and acclaimed feature of the new equipment at William Woods is the private dining room for the student-waiters, shown below

*Harry H. Rogers, Past President of the Rotary International, and prominent business man of San Antonio, Texas, tells—*

## Why I Invested My Money in Our Church Colleges



Harry H. Rogers

**F**IRST: My observation has been that our churches are more numerous and are in a healthier condition in the territory adjacent to our colleges. This is especially true of the two with which I am most familiar—Phillips University at Enid, Oklahoma, and Texas Christian University at Fort Worth, Texas.

Second: The churches in the best condition and the mission fields responding most satisfactorily, are those having the most cultured and enthusiastic leaders. These leaders are in most instances the products of our Christian colleges.

Third: There are literally thousands of churchless or pastorless communities, and mission fields almost without number all crying for leaders.

The church college must furnish a great percentage of this leadership. It is the source of supply and must be continually strengthened and enlarged. Vast sums of money are needed and those who are contributing are finding great joy in the service rendered.

If the church colleges do the work intended and if we support them as we should, the whole program of the church will succeed. Adequate leadership of the right kind will enable us to fulfill our purpose.

**Editor's Note:** The above sinewy summary of the whole church situation should not only move other men of affairs to similar large investments but should prove equally convincing to all church members. The man who can give only ten dollars should be as careful in putting it where it will count.

*John Marshall, Assistant Attorney-General of the United States, and himself a product of one of our Church Colleges, tells—*

## Why I Sent My Son to a Church College



John Marshall

**H**E LOVED the place, and had set his heart on sending his sons there. He had kept in touch with the college, knew its president and admired him, and he had happy memories of his own life as a student at Bethany. For these reasons, and for others which had to do with his strong religious convictions, he laid great stress upon his desire."

The reasons thus assigned by the talented daughter of the beloved President Pendleton, why her husband, Justice Joseph Rucker Lamar, had been sent to Bethany by his father, accurately depict my feelings.

Bethany College has had a remarkable history and is still in the making. The aim of those who are now directing it is to make it an ideal small Christian college. "By their fruits ye shall know them," and judged by this standard Bethany ranks high as a college.

Here in Washington, for example, the sons of Bethany have occupied every public position of distinction except the presidency; the Supreme Court; membership and speakership in the House of Representatives; Senate; and even the presidency, by a trustee. Two sons of Bethany College—Champ Clark and B. B. Odell, came nearer the presidency without actually attaining it than any two men in our political history. At present Bethany can point with pride to Doctor Earle Wilfley as a representative at the world's capital, who has attained emi-

(Continued on page 62.)

# James Alexander Beattie

By H. H. HARMON

**A** QUARTER of a century ago there were many who from first-hand knowledge could tell us of the pioneers of "our movement" and the struggles through which they passed that our people might become an entity in the religious world. In the college classroom, in the pulpit, and in the home, we heard them speak interestingly and eloquently of those early days. Rarely today do we have the privilege of listening to those whose memories and experiences carry them back so far in our history. Few, indeed, are alive who link that first generation with the present. Their ranks are thinning rapidly. The past eighteen months have witnessed the passing of Chalmers McPherson, William Prince Aylsworth, M. M. Davis and James B. Briney. Well may we stand and salute those of the old guard who remain to bless and inspire us.

High in the list of those whom we salute is James Alexander Beattie, educator, preacher and writer, residing quietly in his home at Lincoln, Nebraska. There the grand old man enjoys his family and friends, refreshing himself daily from the well-selected volumes of his library and keeping abreast of the times through the best of current magazines and literature. Ever in touch with the advanced movements of education in the middle west, he still contributes articles to school magazines and educational journals, and is often in attendance at educational gatherings in his state. He devotes much time to the First Christian Church of the capital city, of which he has been an honored elder for many years. He still makes his daily visits to the church offices and about the city, greeting his many friends.

Like so many heroes of the faith, his early life was spent in pioneer surroundings. Ohio was his native state. He was born May 11, 1845, in Huron County, the son of John and Isabel Thom Beattie. Soon the family moved to Ashland County, Ohio, where the members of the family shared the struggles of the real pioneers, young James helping the father to transform a forest into a farm. As in the rural sections generally, opportunities for the education of youth were very limited, but James was given such privileges as the community afforded. At eight years of age he entered a rural school a short distance from his home. About three months each winter was the limit of his attendance, the remaining nine months being spent at hard work on the farm.

With clear memory Dr. Beattie talks of those early foundations of his education, and speaks gratefully of his teachers and the urge they gave him to further his schooling. Of the last winter that he

attended the rural school he says concerning the teacher, "He was one of the most intelligent of his day, ever looking to the future and the opportunities that awaited the educated individual. One day he said to four of us, 'You are far enough along now to begin algebra. Please get a copy of *Ray's Beginning Algebra* and let us see what we can do.' In addition to that, he loaned me a copy of Shakespeare and suggested that I read first '*Macbeth*' or '*The Comedy of Errors*.'" Often this teacher spoke of the Academy and what it would do for any young man or woman. His words so inspired young Beattie that he enrolled in Savannah Academy, Savannah, Ohio, for the spring term of ten weeks, in April, 1865, and again for the fall term. These twenty weeks at the Academy enabled him to get a county certificate and to teach a rural school for three and one-half months in the winter of 1865-66. The salary was twenty-two dollars per month, and the teacher boarded in the homes of the pupils. For five or six years he taught, studied at the Academy, and worked by the month on the farms in the community.

Thus he prepared for college and entered the junior year at Bethany in 1871, graduating from that institution in 1873. He and Champ Clark were the honor men in a class of twenty-four members. Through all the years Dr. Beattie has looked back with admiration upon the life, ability and character of the men who made up the faculty of Bethany College during his student days: Pendleton, Loos, Dolbear, Harding, Jones, Crenshaw and Barclay. He received his A.M. degree from Hiram College while B. A. Hinsdale was president, and later Cottner College conferred upon him the LL.D. degree.

**W**E HAVE characterized Dr. Beattie as an educator, and such he has been for fifty-five years. Perhaps to no man in our history does this title more appropriately belong. In this field, he was preeminently a teacher. As one of the greatest influences directing his life into this channel, he points to the example and inspiration of B. A. Hinsdale, his preceptor at Hiram College, of whom Dr. Beattie says, "We have had no greater teacher in the history of our brotherhood." The life of the pedagogue, in the highest and finest meaning of the term, has been his. While he has graced other spheres in the field of education, it was in the classroom of academy, normal school, and college, and as special lecturer before institute groups, that we find him at his greatest strength and wielding his greatest influence. He was versatile in his ability to present and interpret different subjects. The first year

after his graduation he returned to *Bethany* and taught algebra and geometry in the department of mathematics, and rhetoric, art of discourse, and English literature in the department of English. At other times we find him in the college as professor of logic and ethics. In his later years at Cotner College, he established the department of education, and President Aylsworth gave him the credit for its success from the beginning.

Broad also has been his experience in the field of school administration. He was president of Bedford College, Bedford, Indiana; Oskaloosa College, Oskaloosa, Iowa; Hiram College, Hiram, Ohio; State Normal School, Peru, Nebraska; Eastern Oregon State Normal School, Weston, Oregon; superintendent of city schools, Ashland, Ohio; and vice-president of Cotner College, Bethany, Nebraska. The administration feature of his work covered twenty-six years. The longest time spent with one institution was fifteen years, with Cotner College. Dr. Beattie regards the years that he was president of the state normal schools as among the most productive of his life and work.

**H**E HAS always taken a great interest in general educational affairs, as well as in the institutions with which he has been connected. He was for six years a member of the Nebraska Reading Circle Board. He is a member of the Nebraska Schoolmasters Club, the Nebraska State Teachers Association, the National Education Association, the Nebraska Historical Society, and the Mississippi Valley Historical Association.

As a writer and editor he has made valuable contributions to the cause of education. When in active service there were many years when he contributed almost monthly to school publications. He has been an editor of educational journals at various times. One year was spent in Buffalo, N. Y., in editorial work for a publishing company of that city. When Nebraska celebrated the fiftieth anniversary of its admission to the Union (March 1, 1917), he issued a booklet for students and teachers entitled, *Nebraska Semi-Centennial*, and in 1924 published a little book for teachers under the title, *The Teacher's Self-Measurement*. He is the editor and joint author of a textbook, *A School History of Nebraska*, and has nearly ready for publication a book of methods for the use of teachers and students of education entitled, *Facts, Ideals, and Principles in Education*.

Dr. Beattie rejoices that his four children have followed in his steps in devoting their lives to educational tasks. R. Kent Beattie is in Japan doing research work for the United States Department of Agriculture in a study of the chestnut blight and the chestnut tree of the Orient; Ethel Blanche Beattie teaches Latin in the high school in Lincoln;

Mabelle B. Beattie is cataloguer in the library of the University of Nebraska; and Merle M. Beattie is supervisor of kindergarten and elementary grades in the Lincoln city schools. Mrs. Beattie also possessed a brilliant mind and was always an inspiration to the life of her husband. She passed into the beyond eight years ago.

Dr. Beattie has by no means confined his efforts specifically to education. While at Bedford College, the way opened unexpectedly for him to preach for the church in Bedford in connection with his college work. The five years of preaching for this church was the beginning of that which has continued through the years. During the first years of the time he spent in Oskaloosa College, the church there had for its ministers President Laughlin, R. H. Johnson and Professor Beattie, Dr. Beattie preaching at one service each Lord's Day and President Laughlin or Mr. Johnson at the other. He has rendered a distinct service in supplying churches while permanent pastors were being chosen. Until recent years hardly a Lord's day passed that Dr. Beattie was not filling a pulpit somewhere, though his preaching for the most part has been at regular points.

A life that has been so abundant in labors and so fruitful in results deserves just such benedictions as are showered upon our beloved Dr. Beattie in these days when the shadows are lengthening. Living in the consciousness that his life has blessed others, surrounded by loving children and friends, with good books his constant companions, and sustained by the presence of his Heavenly Father, each day has for him its golden glow. Hosts of friends and a great brotherhood which he has so richly served, grateful for his beautiful life of eighty-three years, rise to salute this noble man of God.

## The Morning Breaks

Beyond the war-clouds and the reddened ways,  
I see the promise of the coming days!  
I see His sun arise, new charged with grace,  
Earth's tears to dry and all her woes efface!  
Christ lives! Christ loves! Christ rules!  
No more shall might,  
Though leagued with all the forces of the night,  
Ride over right. No more shall wrong  
The world's gross agonies prolong.  
Who waits his time shall surely see  
The triumph of his constancy—  
When without let, or bar, or stay,  
The coming of his perfect day  
Shall sweep the powers of night away—  
And faith, replumed for nobler flight,  
And hope, aglow with radiance bright,  
And love, in loveliness bedight,  
Shall greet the morning light!

—JOHN OXENHAM, in *All's Well*.



A. R. Main, Principal

having rendered efficient service from the beginning.

Twenty-one years ago the college began to serve the Australian churches, and, as great events leave indelible marks on history, so its inception was an epoch of brotherhood import. During its lifetime it has given to the churches of the Disciples of Christ all over the world preachers, teachers, missionaries, nurses and organizers. It

has trained 117 men now serving Australian churches, which is two-thirds of the preachers of our communion in that continent. It has prepared twenty-eight workers for the foreign fields. In all it has helped 348 students, and this year has fifty students enrolled.

The freshmen class of 1927 numbered fifteen—not large when compared with the great universities of America, but large, indeed, in capacity and willingness for service. A splendid orchestra is supported by the student body called "Heralds of Harmony." The Missionary Volunteer group of 1927 numbered nine.

All the activities peculiar to college life the world around

# Making Ministers in Australia

## A Training School Flourishes Under the Southern Cross

**A**N INSTITUTION of which the world brotherhood of Disciples of Christ might well be proud is the College of the Bible at Glen Iris, Victoria, Australia. On October 2, 1927, this institution celebrated its coming-of-age year,

are carried on here. A students' committee, composed of ten members, renders much help in the smooth working of the college, exercising oversight of the student body, acting as a medium of communication on all household matters and supervising the domestic arrangements of the school. An evangelistic committee has organized and maintains open-air services at nearby points, with audiences often over 200. An active literary society is an integral part of the college life. Due regard is paid physical culture and a college sports committee arranges for organized games and sports. Regular instruction is also given in this phase of college life.

Although situated in Victoria, the College of the Bible belongs to and serves all the churches in Australia. Today its graduates largely assist in leadership throughout the continent, the result of

careful training and experience. In every field they are maintaining a reputation for dependability and service. The students enrolled are earnest, ambitious and serious-minded, and have a fine spirit of mutual service. The principal and teachers are highly qualified men, enjoying the confidence of their brethren.

*The Australian Christian* devoted an entire issue in September to the work of the college, showing the history, development and prospects of the institution.

It is a school built on sacrifice and unstinted loyalty with a future as bright as the promises of God, and as such deserves the respect of all. WORLD CALL is happy to give it and its contribution recognition in this Education Number.

Pleasant rolling countryside provides an admirable campus for this Australian College of the Bible



Student preachers at Glen Iris leaving for their Sunday appointments

# China Six Months After

## With the Christian Flag Still Flying High

By ALEXANDER PAUL

As oriental secretary of the United Christian Missionary Society, with a background of thirty years as a missionary in China, Mr. Paul visited China this last fall and here records some of his impressions.

WHEN I left China a few weeks ago, it was hard to keep an optimistic outlook after seeing at first-hand so much destruction and suffering as a result of the terrible civil war. Shanghai was practically a war zone. True, it was much safer and a little more normal than it had been a few months before, but still one could see barricades of barbed wire and sandbags at many of the main cross streets and thousands of foreign troops billeted all over the International and French settlements. One wondered what it would all mean in the final readjustment which will have to take place before China can become stable once again.

We made a hurried trip to Wuhu and Nanking, two hundred and sixty miles up the river. Here again we saw practically the same conditions; thousands of troops, and every possible sailing boat, junk and steam launch commandeered by the military party. We were struck by the fact that on the great Yangtse River, between Nanking and Wuhu, a distance of more than sixty miles, we were able to count less than a dozen sailboats.

We found, upon landing at Wuhu, the reason for this, when the people told us that the military had been commandeering every boat which appeared on that part of the river. While in Wuhu we met a number of our old-time friends—Chinese business men who are forward looking and progressive and who have done a great deal for the city's advancement in the past and were formerly enthusiastic supporters of the National party (which of course is the Southern party). They told us frankly that they had severed connection as far as possible with this party and could see no hope for China, if the Southern party should win out and

carry through the communistic policies. We found the people taxed beyond the limit of endurance, business shops all but empty of goods, schools closed and the buildings being used for military purposes. The people live in constant dread of looting and face famine and disease this winter.

We found the work of the various Christian churches going on, even though it had to be done in the face of almost insurmountable difficulties. No government schools of any kind were in operation and, in this city of nearly two hundred thousand people, there were only three or four schools running. Our own two schools, one for boys and one for girls inside the city walls, were being carried on by a faithful staff of Chinese Christian

teachers. As we visited these schools and talked with the students and teachers, we realized more than ever the faithfulness of our corps of workers who had dared to carry on, in spite of the attitude of the communistic military party which had control of the city. We were very much impressed as we talked

with our group of Chinese Christian women when they related to us what they were having to go through on account of the civil war. They looked worn and haggard and it is no wonder.

We reached Wuhu following one of the worst plagues of cholera the city and district had ever seen. The Methodist hospital had been kept running, the only one of any size in operation in the city. The missionary doctor in charge told us that they had had as many as six hundred patients at one time crowding their wards and that all over the city people had died by the hundreds. They could get no response from the military powers when they appealed for help to try



The group of Chinese Christian workers from our various stations which came to Shanghai to meet Mr. Paul and Stephen J. Corey, on their trip through the Orient.



Splendid specimens of young Christian manhood in China—members of the faculty of the University of Nanking.

to take care of the stricken people, and it was largely due to the few Westerners still remaining in the city that the epidemic was stamped out. No wonder that as we went among these people whom we had known for many years they would ask, "When are the missionaries coming back?" When we in turn would ask them whether or not missionaries were needed, they would unhesitatingly answer, "Yes, they are the best friends we have."

We left Wuhu to visit Nanking, and I could not bring myself to realize that I was in a city which for two or three decades had been the seat of the finest type of Christian work which can be done and where the people had always been more than friendly to the Westerners. This is where Dr. and Mrs. Macklin carried on their healing work for more than forty

years, where Mr. and Mrs. Meigs made their influence felt for so long in the fine educational work done by them, where Miss Emma Lyon and Miss Mary Kelly have spent more than thirty years in educational work for girls and women and where Frank Garrett and others of our earlier missionaries gave the best years of their lives in direct evangelism, not only in the city, but in the districts around, laying the foundation for the more extensive work which has been carried on along all lines during the past few years.

  
They are keeping things going in the girls' schools—Miss Wang, left, at the South Gate Woman's Center, and Miss Chen, right, at the Christian Girls' School.

As Mr. Burch and I drove through the city, meeting hundreds of troops who were preparing to go north to fight against Chang-Tso-lin's army, we knew we were running a considerable risk of meeting with unpleasantness, and yet we wanted to see for ourselves conditions as they really were. We found the British Consulate still occupied by troops, many mission schools and homes still crowded with soldiers of all kinds, always in a filthy condition. Several times we attempted to get inside the former homes of missionaries, but were forbidden by the soldiers on sentry duty. At no time did we meet with an unfriendly gesture or an unkind word during our stay in the city.

We visited Ginling College for women and found that because the University of Nanking chapel was being occupied by troops, the religious services for

the men students were also being held in the chapel at Ginling. We found Ginling to be fairly normal. The fine staff of Chinese teachers, together with five or six American women were carrying on. They were most enthusiastic over what they were being able to accomplish under the circumstances. The students had a more serious attitude of mind than usual, and were doing their work in a fine way.

We were thrilled as we visited the University campus. Hundreds of soldiers of all descriptions were living in some of the buildings and camping on the grounds with filth and dirt on every hand. In spite of this, a group of outstanding young Chinese professors were carrying on under the leadership of Dr. Chen, dean of the university. He told us that the students were put to all kinds of humiliation by the soldiers, but went steadily on, giving no chance for these nondescript troops to make trouble, something which could not have occurred two years ago, as the students would have rebelled to the last man against being insulted by these people. We had lunch with a group of the faculty and had a chance to discuss freely with them present conditions in China. One is not at liberty to put into print all that was said, but it was very evident that these men realized that although the spirit of democracy can never be stamped out in China, it

will take long years of steady grind and education to bring the people to the place of being able to have a government which will be really democratic. These young men who, like most of us, had stood by the ideals of the South, realize full well that because of the influence of the ultra-reds in their ranks and the loss of the people's sympathy, their cause has met with disaster and has become dissipated to such an extent that unless there can be a miraculous getting together of the Southern forces, the Northern militarists will eventually get control of the country once again.

  
From here we went to our own Christian Girls' School, and came away with a greater desire than ever to help forward the work of education for women in China. Miss Chen, who has been the acting head of the school since Miss Lyon had to leave, is well prepared to carry on. Her long association

Dr. Chen Da Ren, carrying on at the Luchowfu Hospital in the absence of all the missionaries.

with Miss Lyon and her intimate knowledge of the school stand her in good stead. It was not this, however, which stood out as the most unique phase of the work, but the fact that here was a retiring Chinese woman, reserved in the extreme, who in the hour of danger has proved her worth by being utterly fearless. At the outbreak of the trouble in Nanking, she had to be in hiding as the ultra-red element threatened her life. Instead of fleeing she came out of hiding to take the great responsibility of running the school. She and the faithful staff of teachers withstood the soldiers who at times tried to break in and take possession of the school and it has gone on without a day's interruption.

It was inspiring to see how, in the midst of unspeakable conditions, our work was going along in that part of the city. The work among the men was greatly handicapped on account of the buildings being occupied by soldiers, but even then, they were meeting in various places for worship and for active Christian service. We had some difficulty in getting

into the fine new woman's building which had been erected through the gifts of our Indiana women.

We found in this great building Miss Wang, a young woman from a well-to-do home, who, in spite of many entreaties by her family, was determined to remain at her post of duty. She graduated from Ginling College only a couple of years ago, and she, together with two or three more women workers, had been able to keep the girls' school open and the work for women going. If you will remember that this is in the very heart of a crowded Chinese city, surrounded on every hand by bandit soldiers who more than once did their best to get possession of the building, you will better realize what it has meant for these brave women to keep on. As we talked with them, we were stirred to the depths and felt that out of this catastrophe has come a demonstration of loyalty, not merely to a little group of western missionaries, but to the great principles of Jesus which have gripped these people and have enabled them to stand persecution and robbery.

### Lead On, O King Eternal

Ernest W. Shurtliff

Henry Smart

### "Lead On, O King Eternal"

#### Hymn Story and Interpretation

By S. W. Hutton

THERE is something in this great martial hymn of the church that challenges us to our utmost endeavor as we enter the new year with its stirring call to Christian conquest.

Henry Smart, a blind organist, composed this music in 1836. In 1888, Ernest W. Shurtliff wrote these stirring words. This hymn is a rare gem in which words and music seem to be happily mated, one of the characteristics of a great hymn.

In the first stanza, the attitude of readiness to follow the leading of the King is expressed and the Christian soldier, recognizing the strengthening grace of the Eternal King is determined to follow him. The second stanza suggests the thought of willingness to fight on to the end of the world war against sin. Not a war of clashing swords and stirring drums, but

With deeds of love and mercy,  
The heavenly kingdom comes.

The last stanza is one of confidence. As a little child holds the hand of his father in assurance of protection, so the heart of the Christian loses all fear in following the King of kings, resting assured that the morning light will bring the crown of victory to all who follow in the shadow of the cross.

The steady rhythmic beat of Christian conflict prevails throughout this hymn of conquest and heroism. It makes one of our best processional hymns and is quite popular among our young people today, especially in the young people's conferences and conventions.

Our missionaries in China, after they have received their training on the field, sing this hymn as a part of their dedication service as they take up their life work in the stations to which they have been assigned.

Mr. and Mrs. Lee Hou-fu, indefatigable Christian Chinese, and products of our work in China. Mr. Lee Hou-fu graduated in 1900 from the Christian Boys' School, conducted by F. E. Meigs. He has since served on the faculty of Nanking Theological Seminary, as pastor of the Chinese Christian Church at Hsiakwan, the port of Nanking, as a member of the Chinese Advisory Committee, and as Chinese secretary on the Administrative Committee. This couple have given proof of their loyalty, not only by achievements, but at the repeated risk of their lives. They were in jeopardy in the revolution of 1911, and during the Nanking uprising in March, 1927, their home was completely looted and personal enemies sought to have Mr. Lee executed. Those who know them personally esteem them for their frankness, their sane optimism, their ready sympathy and, not the least valuable, their wholesome sense of humor.



## And Yet We're Happy!

Address by Lee Hou-Fu at the Dinner Given by Chinese Conference  
Delegates and Missionaries at the Great China Restaurant,  
Shanghai, October 4, 1927

UNFORTUNATELY such a sudden stroke has befallen the Chinese church that our foreign co-workers have been forced to leave their stations and certain features of our work have had to stop. We Chinese workers have tried our best to carry on our regular program but we have faced a very difficult task. Fortunately, S. J. Corey, a general secretary of the board in the United States, and Mr. Paul, our oriental secretary, have come to China to visit the church, to comfort the Christians, and to consider plans for the future. Therefore, we have called a special conference composed of both foreign and Chinese leaders.

Paul wrote to the Philippian church that though his freedom had been taken away and his body was in bondage, his heart was still peaceful and happy because he had established the Philippian church on a firm foundation. Even though he himself was sacrificed for this work, he was happy and wished to share his happiness with the Philippian Christians. When we read his epistles and study his addresses, we can understand a little of his happiness but we cannot realize its full measure. If we were in the same environment and received the same comfort as Paul, then we could fully comprehend his joy.

We meet here tonight with hearts open toward each other, shaking hands, and talking freely. How can we be happy tonight when we think about this place in which we are holding this meeting and when we think of those in this little company who are now treated as refugees? They have homes but they cannot go to them. Even though they should return, they could not enjoy a happy life. Property, both

public and private, has been lost. They are good citizens but condemned. They believed Christ but were criticized as foreigners and foreign slaves. They served society but were pointed out as traitors. They were treated this way, so how can they be happy? But we *are* happy. Our faces show our joy. Our hearts are full of hope. Our permanent and true happiness is given us by Jesus.

The tragedy that happened in Nanking was beyond our imagination, so the churches had made no provision beforehand. We felt at the time that Nanking was the only place which had ever suffered so much. Many thought that the churches in Nanking after this deathblow would soon disappear. But when we study history, we find that when Jesus, our Lord, was on earth, he was constantly persecuted and the early church, whether in Judea or in other lands, was also persecuted. Jesus, on the one hand, was recognized by God as his only begotten son. The Holy Spirit was always with him so that he could perform miracles and be praised by many. But on the other hand, he was hated, persecuted, and finally crucified. He could only accomplish God's will and save the world in this way. When the church was first founded, the Holy Spirit was with it and many people were converted but they could not avoid difficulties and persecutions because, whether the church received God's grace or suffered, God's power was manifested and all its experiences became good seeds for its future growth. Ever afterwards, churches founded in different nations have met similar conditions. We Christians suffered much and in a sudden way but can we not say that the suffering was God's

gift? Maybe it was a good opportunity for the revival of his church!

**A** TERM of contempt has been applied to Chinese Christians—"eaters of Christianity." Our opponents have wished to criticize the church, calling ours a false religion which fools ignorant people. Christianity, they say, cannot help the world and change people's hearts. They say that those who have accepted Christianity are ignorant and immoral people who hoped thus to get a living. In the year 1900 the Boxer uprising was very strong and influential in the north. Many people sacrificed their lives and property but did not change their faith nor forsake their Lord, so the term "eating Christianity" was blotted out in the north. The Boxer uprising had no effect upon the Yangtse Valley so we have retained this bad reputation twenty-seven years longer than the north. Since the Nanking tragedy it can be proved that there are true Christians in the south just as there were in the north—those who love our Lord, who love his church, and who hold firmly their belief.

We Chinese have been criticized for having only "five minutes of enthusiasm." This, of course, has not been particularly applied to Christians. When we look over the work in the church during the months since our foreign coworkers left us and the responsibilities fell on the shoulders of us Chinese, we find that our workers have done their best for this half year and what was only a temporary plan

is becoming a permanent method. We all recognize that both Chinese and foreigners ought to work together, not asking whether a man is from the East or from the West but looking for the man best fitted for the particular work. Until our foreign coworkers can return to their fields, no matter how long the period or how difficult the task, we Chinese will try our best to carry on the work so that we can get rid of the stigma of "five minutes' enthusiasm."

Recently many of our countrymen, to save their country and to relieve the people, have been willing to brave dangers in the front lines and to lay down their lives in the hope of perfecting the work of the Revolution and carrying out the aims expressed in "The Three Principles of the People." The revolutionary program is not easy nor can it be accomplished in a moment. It requires the cooperation of all the people, each using to the utmost his own particular ability. We disciples of Christ are also citizens and as such have responsibilities that we must fulfill. We see the important place of Christianity and we know the relation it bears to the future of our country, a relation so intimate that not only should it not be overthrown, but on the contrary, should be recognized as the only force which can be relied upon in these tumultuous days. The lofty ideals of the Revolution—the salvation of our country and the salvation of our people—can only be accomplished through him whom God ordained to be the Savior of the world.



An old Chinese monumental gateway furnished the above border design. The Chinese characters literally say, "Wishes for the New Year's Happiness. Ginling Women's College." The whole was the cover piece of the Ginling College Christmas calendar last year, no such remembrance being sent this year because of the unsettled condition

# Butler Gets Ready for Moving Day

## Corner Stone Laying of the New Butler University

By HILTON U. BROWN

President of the Board of Directors and presiding officer at the corner stone laying service

**A**NOTHER forward step in the history of Butler University, Indianapolis, came Thursday afternoon, November 10, with the laying of the corner stone of the Arthur Jordan Memorial Hall, the first building under construction, on the new campus at Fairview Park, Indianapolis, Indiana. With students, alumni and friends in attendance, speakers paid tribute to the progress of the institution, its contribution to the city, the state, the church, and its vision for even greater service, made possible through the creation of a greater Butler on the new site.

Mayor L. Ert Slack, representing the city of Indianapolis, commended the college on its enterprise, and referred to it as an influence for good for all time, and as a benefit to the city. He paid compliment to its directors and faculty.

The relation of the college to the church was the theme of an address by P. H. Welshimer, of Canton, Ohio. Supporting his assertions with statistics, he traced the history of education from earliest times, bringing out the continuous backing given educational institutions by religious bodies.

Others who appeared on the program included Dr. Robert Judson Aley, president; Arthur V. Brown, a member of the board of directors, and Arthur Jordan, the donor and the one for whom the new building has been named. Dr. Frederick D. Kershner, dean of the College of Religion, pronounced the invocation, and Dr. T. W. Grafton, chaplain and student adviser, pronounced the benediction.

In stressing the outstanding value of the college

Mr. Welshimer said, "It takes more than building material to erect a college or university. The faculty is the heart and center of the institution. We need in these institutions

men whose chief interest is in building character and who teach young men and women to think, to feel and to do. A great need in education is the personal touch of the teacher. We trust that the teachers in this institution will receive young people and send them out as trained men and women to serve Christ and work for the upbuilding of his kingdom on the earth."

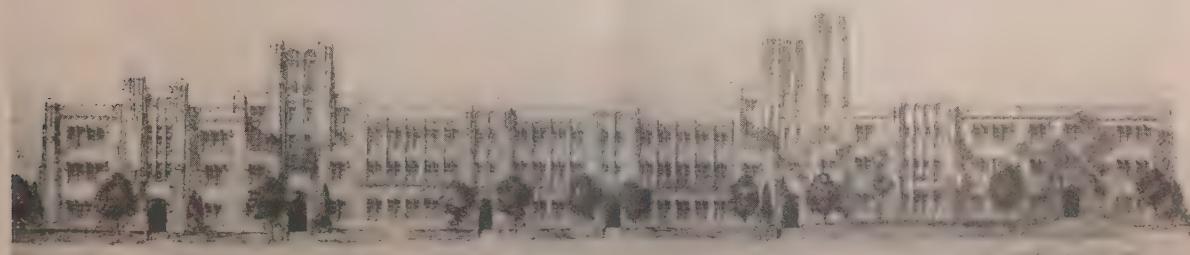
Mr. Jordan in speaking of his gift said:

"The architecture tells us that this building, with its massive foundations, substantial granite walls and lofty towers, is so built as to stand for 1000 years. Think of the vast numbers of young men and women who will pass through its halls and classrooms during the hundreds of years of its existence, and the wonderful influence for good during this generation and many future generations that such a school of learning will exert in this city and state and even throughout the nation. The thought is most inspiring. Truly a great future for Butler is dawning."

The Arthur Jordan Memorial Hall is the first of a series of buildings to be erected on the new campus. The building program, adopted in full before any



Architect's drawing of the connection between present group of buildings and future Administration Building



Architect's drawing of the imposing facade of the new Arthur Jordan Memorial Hall

work was done, comprehends many structures and a long period of time. Collegiate Gothic will be employed architecturally throughout, with such variations as may be necessary. Not including the athletic plant, which is on a separate 40-acre tract adjoining the campus, the 200 acres of college grounds were landscaped on a double axis—one north and south and one east and west. These axes cross in the center of the campus. This center will be approached on the main entrance from the east by a 300-foot parkway. Along the west end of this parkway will be grouped quadrangles. The present buildings form a part of the first quadrangle to be constructed. The next buildings will complete this quadrangle. The west face will be the administration building, and the north face the library, school of religion, and the chapel. The chapel is to be a memorial gift from Mrs. A. M. Robertson. The school of religion building is to be built from contributions from churches of Christ. About half of the required \$400,000 has been contributed from many sources, and solicitation for this fund is now going forward. Substantial gifts from William G. Irwin and Mrs. Z. T. Sweeney make the administration building possible as soon as the work already under way has been completed.

Aside from the quadrangles on a separate boulevard, ground has been set apart for fraternity and sorority houses. Large lots at moderate prices have been sold to these organizations, which will begin construction of their houses in the early spring. The commercial interests of the campus will be centered in a building at the head of fraternity row in which will be located stores for the convenience of the students.



Scene at corner stone laying of the Jordan Memorial Hall of the new Butler University on November 10. The man in the center of the picture with uncovered head and trowel in hand is Hilton U. Brown, president of the board of trustees. The man at the extreme left standing on the steps with uncovered head is President Robert J. Aley. The man at the extreme right on the platform dressed in gray coat and light hat is Arthur Jordan, who gave a million dollars for the construction of this building. P. H. Welshimer, the chief speaker of the day is standing at the side of Mr. Jordan.

in this strategic center (to quote the language of the charter) "an institution of learning of the highest class for the education of the youth of the United States and especially of the states of the northwest. There will be established departments or colleges for the instruction of students in every branch of liberal and professional education; and inculcated the Christian faith and Christian morality as taught in the sacred Scriptures, discarding as uninspired and without authority all writings, formulas, creeds, and articles of faith subsequent thereto." Here is not only to be established but to be maintained also an institution for "the promotion of the sciences and arts."

The stadium and field house which are being built will be completed in time for the spring competition in basketball and fall competition in football.

The institution realizes that it is only in the beginning days, but fortunately broad and ample foundations have been laid; and there is need for work and money for generations to come.



# Ida Withers Harrison—World Citizen

## A Pioneer Leader in Our Brotherhood Life Passes

By A. W. FORTUNE

Part of an address delivered at the funeral service of Mrs. Harrison in Central Church, Lexington, Kentucky, November 9, 1927

**A**S HER pastor, I want in the first place to speak of my appreciation of the contribution which Ida Withers Harrison has made to the life and thought and spirit of her church. She put her life and soul into the program of the church. She stood for the big things of the kingdom, and in conversation and public address she pointed out these bigger things to others. She was intellectually spiritual and encouraged any program that would exalt the worship of the Father. She thought in terms of others and helped to develop the missionary passion in the church. In recognition of that fine missionary spirit one of the missionary organizations of the church bears her name. The example of Ida Withers Harrison is a challenge, not only to that circle, but to the whole membership of the church. She will be greatly missed at Central.

In the passing of Mrs. Harrison, Lexington has lost one of her leading citizens. She spent most of her life here and loved the place. In her last book, *Gardens All the Year*, published in 1927, she has a beautiful sonnet to Lexington.

Because she loved Lexington she dreamed of a better city. When any movement was contemplated for the betterment of the community, Mrs. Harrison was always thought of as one who would not only be interested, but would help to insure the movement success. She was the foe of all forms of evil and was in the forefront of every effort to make Lexington morally safe. She was a member of the Vice Commission that helped to eliminate a debasing evil from our city. She has been one of the leaders in the League of Women Voters and has done much in influencing the women to vote for better things. She was much interested in education and was a member of the city school board at the time of her death. Through her interest in garden clubs she did much toward beautifying our city.

Mrs. Harrison's interest in religion was not confined to the congregation of which she was a member.

She was one of the recognized leaders of the Disciples of Christ. She served for many years as vice-president of the Christian Woman's Board of Missions, and the secretaries learned to look to her for counsel. She was one of the most valuable members of the executive committee of the United Christian Missionary Society. She was for many years a member of the board of trustees of the College of Missions. She was one of the representatives of the Disciples at the great conference of the church which met at Edinburgh. She was one of the Disciple delegates at the Pan-American Conference which met a few years ago at Panama. Mrs. Harrison not only gave of her time, but she gave largely of her means to the missionary enterprises of the church. Her interest in missions was so great that she made a tour of the world about three years ago in order that she might visit the mission stations. There have been few women who have made a larger contribution to the Disciples than has Mrs. Harrison. Through voice and pen she was ever pointing the way to better things.

Mrs. Harrison's religious interest was not confined to her own communion; she thought in terms of the kingdom. During the latter years of her life she was very much interested in Christian union. She returned from the mission lands with the conviction that the world could not be saved by a torn and divided church. She was anxious that her own congregation and her own communion should face the new day. The last meeting Mrs. Harrison attended was a religious service in the Ben Ali Theater under the auspices of another communion than her own. It was fitting that her activities should end in having fellowship with others.

Mrs. Harrison's interests were world-wide, and, during the last few years, the one thing that overshadowed everything else in her thinking was the building of a warless world. She gave much thought to the various phases of this problem and had con-



“And come I may, but go I must,  
And if men ask you why,  
You may put the blame on the stars  
and the sun  
And the white road and the sky.”

fidence enough in God and in humanity to believe that the time is not far distant when nations would settle their grievances in courts rather than upon battlefields. She was a strong defender of the League of Nations and of the World Court. In writing and in public address she did her best to help others to understand the causes that meant so much to her.

Mrs. Harrison was a world citizen. In her thinking, in her dreaming and in her activities she lived for world causes. As she grew older she pushed out her horizon farther. She will be at home with the people of all nations and of all times.

Mrs. Harrison had a culture of mind and heart which enabled her to exert a wide influence. She wrote *Forty Years of Service*, in which she told the story of the achievements of the Christian Woman's Board of Missions. She wrote *Memoirs of William Temple Withers*, in which she told of the achievements of her father. She wrote *Four Bridges*, and *Beyond the Battle's Rim*, and *Gardens All the Year*. This last book is characteristic of her life. In recognition of her culture and achievements Transylvania College conferred upon her the honorary degree of LL.D. Her intellect and culture and power of expression made her a natural leader in the women's clubs. She was six times selected as president of the Woman's Club of Central Kentucky, and was twice chosen president of the Kentucky Federation of Woman's Clubs. In recognition of her services she was elected to honorary membership for life.

She has left us, but she had an abiding faith in the goodness of the road she was to travel; she believed it led home. Although many years had slipped by she still retained her keenness of mind and was interested in the causes for which she had lived. We will remember her as we saw her going about in the cause of the Kingdom of God and the building of a better world. She walked with God and is not because God took her. She may have been thinking of herself when she placed these lines at the beginning of her last book:

Yonder the long horizon lies, and there by night and day;  
The old ships draw in home again, and the young ships sail away;  
And come I may, but go I must, and if men ask you why,  
You may put the blame on the stars and the sun and the white  
road and the sky.

Her busy life on earth is ended, but she has entered into the larger life. She expressed her hope in the closing sentences of her last book, and this hope is our confidence today:

"The most dear and sacred of all memory gardens, is that one outside the walls of Jerusalem.

"Now, in the place where he was crucified, there was a garden and in the garden a new tomb wherein was never yet man laid. There they laid Jesus."

"And there, without the empty tomb, Mary, blinded with weeping, mistook her Master for the gardener, and had her tears dried and her heart healed. In this garden was the world's greatest tragedy, and the world's greatest triumph." In that confidence she ended her book and her life.

## A Word to the Preachers

By H. D. PRITCHARD

**A**NOTHER year is upon us and another Education Day is at hand. The third Sunday in January is the day. It is well that in our calendar of benevolence, Education Day should come in the first month of the New Year; for Christian Education underpins and undergirds the home, the church, the nation, the Kingdom of God.

You do not need to be convinced of this fact. And therefore, why not put your conviction into action by giving this neglected, put-off, pushed-aside, crowded-out cause a square deal by presenting it to your congregation on January 15?

The people need to be informed concerning our colleges. The story of our educational work and its progress is a fascinating one. The needs of our institutions of learning are imperative and impelling. What greater theme could any preacher want for instructing, edifying and arousing his congregation than the theme of Christian Education?

Furthermore, why not see to it that this holy cause is allotted a just and generous proportion of the total missionary giving of your local church? If you do not have the budget system, why not preach a great sermon and take a liberal offering for this fundamental enterprise?

Negroes are demonstrating today that they are capable of being, in a fuller sense than ever—

## “Singers in a Weary Land”

Is Higher Education for Both Races the Solution of Our Racial Problem?

By JAMES BOND

While illustrating clearly the growing determination on the part of the Negro race today for education, the following article reprinted from “The Crisis,” will likewise bring to the attention of our readers the now recognized capacity of the Negro for higher education and the culture that accompanies it. The author is the head of the Kentucky Negro Y. M. C. A.

I HAVE consented to write the story of the education of my family with the sincere hope that it may help to impress upon our young people the tremendous importance of what is known as collegiate and university training and further may inspire young parents to dedicate their lives to the most sacred obligation of giving their children the best education that they are capable of taking and that the parents are able to provide.

In the second place, it should be said that my family is typical, there being probably hundreds of Negro parents who could tell a finer story of struggle and achievement than I.

My family had a good mental, moral and spiritual background. My mother, a slave, was given away as a wedding present to her young mistress and taken from her mountain home to the Bluegrass country at the age of fifteen. After Emancipation she returned to her original home, taking with her two sons who first saw the light in the closing days of the Civil War.

Single-handed and facing obstacles that to ordinary women would have been insurmountable yet with prophetic vision, this unlettered slave mother set herself to the task of educating her two sons, of giving them what was called in those days a “classical education.” How well she performed her task may be judged from the story that follows.

Fired by the teaching of my mother, at the age of sixteen, with all of my belongings in a pillow case and

**O** BLACK and unknown bards of long ago,  
How came your lips to touch the sacred fire?  
How, in your darkness, did you come to know  
The power and beauty of the minstrel's lyre?  
Who first from midst his bonds lifted his eyes?  
Who first from out the still watch, lone and long,  
Feeling the ancient faith of prophets rise  
Within his dark-kept soul, burst into song?

**H**EART of what slave poured out such melody  
As “Steal Away to Jesus”? On its strains  
His spirit must have nightly floated free,  
Though still about his hands he felt his chains.  
Who heard great “Jordan Roll”? Whose starward eye  
Saw chariot “Swing Low”? And who was he  
That breathed that comforting, melodic sigh,  
“Nobody Knows de Trouble I See”?

**Y**OU sang not deeds of heroes or of kings;  
No chant of bloody war, no exulting pean  
Of arms-won triumphs; but your humble strings  
You touched in chord with music empyrean.  
You sang far better than you know; the songs  
That for your listeners' hungry hearts sufficed  
Still live—but more than this to you belongs:  
You sang a race from wood and stone to Christ.

—James Weldon Johnson in  
*The Book of American Negro Poetry.*

driving a steer, I started out to get an education. I walked the entire distance of seventy-five miles to Berea College where a few years later my brother Henry followed me. I entered the primary department and, after thirteen years of experiences that would fill a book, ranging all the way from comedy to tragedy, I was graduated with the degree of B.S. Three years in Oberlin Graduate School of Theology gave me the degree of B.D., followed later by the degrees of M.S. and D.D. from Berea.

Henry, the younger son, having also received his education at Berea, returned to his mountain home in eastern Kentucky where he became a prominent attorney, landowner and influential citizen. Of his nine children, seven have completed collegiate and professional courses in such schools as Knoxville, Meharry, Rush Medical College, two becoming physicians, one a college professor. The two youngest children are now students in Knoxville College.

**M**Y WIFE, Jane Alice Brown Bond, whose early training was received in the public schools of Washington, D. C., and Dunbar, Pennsylvania, graduated from Oberlin with an A.B. degree in 1893, with high honors, having worked her way through college as private secretary to one of her teachers. She also was blest with a mother of vision, of prophetic insight and of indomitable courage and also possessed with a passion for the education of her children.

Our children had, therefore, a substantial background and began young lives in an atmosphere of deep religious fervor, intellectual intensity and altruistic idealism. The dominant note in our home was Christian education.

Much of the education of our children was done in the home. We felt that the mere imparting of knowledge, rule and formula, important as it was, was rather a minor part of training for life work; that the setting up of proper ideals, the creating of the proper kind of attitudes, the storing up in reservoir, supplies of physical, moral and spiritual power, constituted the big elements in education. We therefore provided for our children books, papers, magazines, and bent every effort to cultivate in the youngsters a love of good literature. I taught them to swim, to fish, to shoot. We hiked together, spent nights out in the open discussing the mysteries of the worlds about us and slept beneath the stars, wrapped up in our blankets. It was a happy day for me when the older boys could bring down game birds with more accuracy than their father. One of the proudest moments of my life was the day when for the first time these boys undertook to swim the Cumberland River, while I sat on the bank anxiously watching the effort. As they climbed out on the other side and rested their tired, wet bodies in the sand, my heart beat with proud expectations, for had they not won out in the first real adventure in which they had risked their lives and was not this to be typical of their lives ever after-

ward; was not life itself a venture, a risk, a struggle? And in this adventure, this struggle, were they not to need more than almost anything else pluck, courage, determination, the never-give-up spirit? Remembering my own struggles I knew that it had been these elements that had carried me through, for in my thirteen years of struggle at Berea there was not a single day that I had not rather have died than to have given up, gone back to my people and confessed that I could not make it, that I had failed. My wife, a born teacher, a fine Greek, Latin and French scholar, has taught most of her married life, adding considerable to our monthly stipend and at the same time carried more than her share of church and community work, holding up my hands and cheering me on when I hesitated or faltered.

Gilbert and James, the two eldest boys, received college instruction at Talledega and Atlanta universities and have made creditable records, each having done his bit for Uncle Sam in the Great War. Thomas, now professor of science in Simmons University and Y. M. C. A. secretary, is a B.S. from Langston University, Oklahoma, and A.B. from Lincoln University, Pennsylvania. Maxwell, now director of physical education in the Pittsburgh Y. M. C. A., completed his undergraduate work at Chicago "Y" College and in the University of Chicago with the degree of B.P.E. Horace, now in the Graduate School of Education of the University of Chicago, is an A.B. from Lincoln University, and A.M. from University of Chicago.

## The Disciple

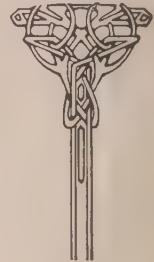
BY DWIGHT J. BRADLEY

I could not leave thee, Christ! For when I tried  
To leave thee for alluring ways aside  
From thine own way, thy power withheld me, kept  
My feet from wandering too far, inept  
And aimless, down a dwindling path that led  
Through mazed confusion to the house of dread.

I could not leave thee, Christ! For when I yearned  
With passionate intensity and burned  
With fiery torment to assuage my thirst  
For freedom by a turbid stream that burst  
In gushing torrents from a naked hill—  
Thou ledst me back to waters deep and still.

I could not leave thee, Christ! For when I sought  
To fling aside thy counsel, when I thought  
That in my crazy freedom I should find  
Some way of life for body, soul and mind  
Better than thou didst teach, I heard thee say,  
"Come back to me, for thou hast lost thy way."

I would not leave thee, Christ! For I am lame  
From wandering, and the consuming flame  
Of passion has gone out and left my soul  
A smouldering ember, and the criss-crossed scroll  
Of life ends as it started with the line,  
"I cannot leave thee, Christ! For I am thine."



This poem recently received the first award by the Christian Century of Chicago as the best religious poem of the year. The author is pastor of the First Congregational Church of Webster Groves, St. Louis, Missouri.

# The New Adventure of the Church

## Ministerial Pensions

By F. E. SMITH

**T**HE measure of increasing interest in ministerial pensions may be observed in the annual meeting of the secretaries of ministerial relief and pensions which occurs Thanksgiving week of each year.

To look in on the group of twenty-five one might think it a small meeting, but it represents a score of the leading religious bodies of America with 102,305 ministers, 141,696 churches, 21,649,899 members with assets of \$100,000,000 in pension funds. The rapid growth in sentiment for the welfare of the ministry may be seen from the fact that the larger part of this significant sum in American life has been gathered in the last ten years. The benefits paid annually to the 27,261 ministers and missionaries with their dependents amount to \$8,000,000.

This association of secretaries has met for fifteen years. Dr. Joseph B. Hingley, Chicago, of the Methodist board, is dean of the group.

The most significant achievement of the year was reported by Dr. Henry B. Master, of the Presbyterian (U.S.A.) board. The success of their \$15,000,000 fund for the prior service of their ministry, in order to start their new pension plan on a sound business basis, is an encouragement and challenge to every group that is working toward a modern pension plan. After due preparation, the laymens' committee, Hon. Will H. Hays, chairman, began the financial campaign in October, 1926, and finished May 28, 1927, the date the report was made to the General Assembly in San Francisco. The success of their plan is further seen in the fact that they have 73 per cent of their ministers and 70 per cent of their churches in the plan at the beginning.

The Southern Presbyterians are getting ready for their campaign in 1930. The Southern Baptists are laying their plans for a campaign in the next few years. The United Lutheran Church, with a membership of 850,000, is putting on a \$4,000,000 campaign early in 1928. The Methodist Episcopal Church, South, have their campaign for \$10,000,000 practically completed.

The Methodist Episcopal Church will in all probability adopt the plans for a ministers' reserve pension fund being proposed by their Board of Pensions and Relief, to their General Conference which meets in May, 1928, at Kansas City.

They have found their original pension system or Conference Claimants Fund, adopted in 1908, although they are paying benefits of more than \$3,000,-

000 annually, wholly inadequate to meet present-day needs and are proposing the new plan which is on a scientific, reserve and contributory basis.

By scientific we mean that all the facts have been gathered, studied by competent actuaries and used as a basis for building a sound, adequate pension provision. A reserve fund is one that, accumulating through the years from the contributions of both churches and ministers, with the interest earnings, builds up the necessary resources to pay the benefits. It is of interest that during the lifetime service of the ministers the interest earnings amount to enough to provide 54 per cent of the benefits to be paid, while all the contributions from both churches and ministers provide for only 46 per cent of the benefits to be paid. Hence the great advantage of a reserve pension plan. In a contributory plan the one who is to receive benefits pays part of the cost through his own contributions.

**T**HE churches generally have been saved from most of the blunders that have afflicted fraternal organizations where the liabilities were not all discovered and adequate provision therefore was not made. George A. Huggins, of Philadelphia, one of the foremost actuaries in America, with the help of T. S. Stafford, Chicago, of the Methodist Episcopal Board of Pensions and Relief, have been wise in their counsel for church pension funds. Monell Sayre, of the Church Pension Fund of the Protestant Episcopal Church, himself an actuary recognized on both sides of the Atlantic, has also had much to do with the soundness of church pensions, arguing that here also, the church should set an example of social justice in a sound and businesslike way.

The old-time method of ministerial relief was the first attempt to answer the problem of a just and generous appreciation for the ministry. That plan, with all the good it has done, belongs to the yesterdays of the church.

The challenge of life today and the claim of the ministry cannot be met in such a way. The whole theory and practice of an emotional appeal with the partial response has broken down. The funds are never enough and, while service is taken into account first of all, the necessities of the case compel those responsible to make grants on the basis of need.

The dignity and honor of both church and ministry await the day of a modern, adequate and comprehensive pension provision.

# “A Week in the Belgian Congo”

## Being a Project in Missionary Education

By MRS. R. W. BLOSSER

“DO OUR people really know our living link missionary? Do they know the country where he serves? Do they know how he lives, how he works, how he develops his program in his chosen field?” Growing out of such practical and ever-recurring questions as these, one of the most interesting and successful missionary projects ever seen was put on during the week of November 6 to 13, 1927, in the Euclid Avenue Christian Church, Cleveland, Ohio.

Dr. J. H. Goldner, the busy pastor of this great church, had felt for a long time the need of some plan by means of which missionary information might be brought before all of his people, and the plan which culminated in “A Week in the Belgian Congo” proved the needed means. The observance at this particular time was in recognition of A. F. Hensey’s twenty years of distinguished service as the living link missionary of the Euclid Avenue Church in Bolenge, Congo Belge, Africa.

The detailed working out of the plan was placed in the hands of Howard Spangler, associate pastor, who served as director of the project. A year ago he began cultivating the field and planting the seed that yielded such a rich harvest of information months later. He worked toward the worthy objective of bringing a distant scene into the immediate local consciousness, there to make its own interpretation.

### The First Step

The director surveyed his field to discover those persons upon whom he might depend in carrying out the program. In some departments he sought for new personnel with a view to the development of new leaders. He built upon the principle that new occasions give opportunity for

TWENTY years ago when Andrew F. Hensey went to Bolenge, Africa, as the living link missionary of our church, every member knew him personally and was familiar with all the facts and figures about our work on the Congo. Since then our operations in the Belgian Congo have expanded amazingly and our Euclid Avenue Church membership has quadrupled. Meanwhile we have been learning a little about many mission fields but not much about any one of them. After nine months of the most exhaustive preparation the entire church concentrated upon eight days of intensive and extensive study of our activities in the Congo. As a result our people, from the kindergarten children up to the oldest members, are as well informed about our work in Africa as about our work at Euclid Avenue. By the end of the week we found ourselves in the grip of a revival of real religion. It has been in every way one of the most fruitful weeks our church has ever experienced.

J. H. GOLDNER, Pastor.

enlisting new workers and teaching new duties. In this way much local initiative was enlisted which yielded large returns educationally. From this survey a project committee was appointed, the various members of which were given certain definite responsibilities in the development of the project. Miss Ruth Litchfield, director of projects, a teacher in the Cleveland schools, won the commendation of the entire membership by her fine work in grading projects to different age groups.

### The Second Step

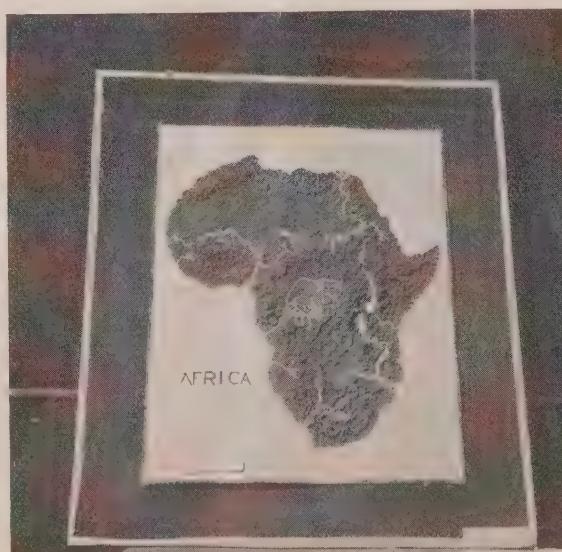
Beginning in February and running through until June, a correlation of ideas, a continuity of thought definitely tying to the African theme, was carried out. Bits of interesting information with reference to Euclid Avenue’s work in Africa were frequently brought before the church school. A series of ten-minute talks on the theme “With Mr. Hensey on the Congo” were given before the school—one in February, one in March, one in April, every Sunday in May, closing with one on the first Sunday in June. The following topics were used for these brief talks:

1. How He Gets There.
2. What He Finds There.
3. How Bolenge Came to Be.
4. A Sunday with Mr. Hensey.
5. A Week-day with Mr. Hensey.
6. Some of Mr. Hensey’s Neighbors.
7. Some more of Mr. Hensey’s Neighbors.
8. Making Pastoral Calls with Mr. Hensey.

The cumulative effect of these references and brief talks was to build up a common mind for the program, a framework into which was built the different parts of the project.

### Third Step

Following these months of study there began, dur-



The topographical map of Africa, made of newspaper pulp by the church children

ing this fall, the slow but definite assembling of the necessary materials involved in the project—the assignment and delegation of the various phases of the final exhibit and program to departments and groups. The departments of the school were given supervised choice as to the part of the project they should undertake. Under this arrangement all departments and groups in the church became actively engaged, rallying the forces of body, mind and spirit in the reproduction in Cleveland of an actual missionary situation existing in another land.

#### Fourth Step

The following projects by the children of the church school were worked out with enlightening results:

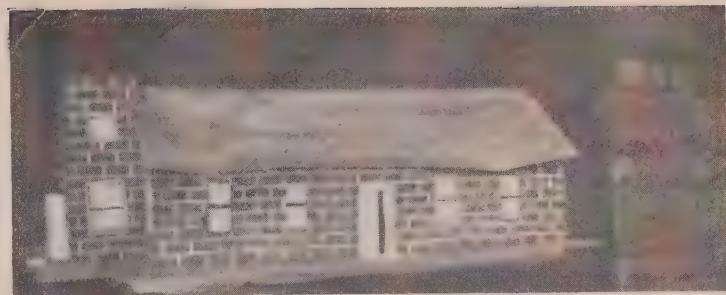
The story of a little African child, by means of pictures and verses of great simplicity, by the beginners department.

The station at Bolenge, by means of permoplast over wire, done by the third grade.

Tracing the actual lines Mr. Hensey would follow in traveling from Cleveland to Bolenge. This was done by using red cord attached to a map by means of thumbtacks.

A topographical map of Africa, made of newspaper pulp and attractively colored. A topographical map of the Congo region showing in colors the territory assumed by our brotherhood for evangelization was very fine and effective. (A reproduction of "Africa" is on the opposite page.)

The reproduction of a native village, with the little huts standing under the trees. For this work brown cardboard and crepe paper were used making an effective village scene.



Model of the Bolenge Church, made according to scale for the Euclid Avenue Church project

An exact model of the Bolenge Church. Actual measurements were taken for their guide, the figures being furnished from the survey report on Africa as made by the United Christian Missionary Society and furnished by the department of missionary education.

A model of Mr. Hensey's cottage, measurements also according to the survey report.

A model of the Oregon, built to scale according to actual measurements.

This was done by a group of boys and showed skill as well as accuracy.



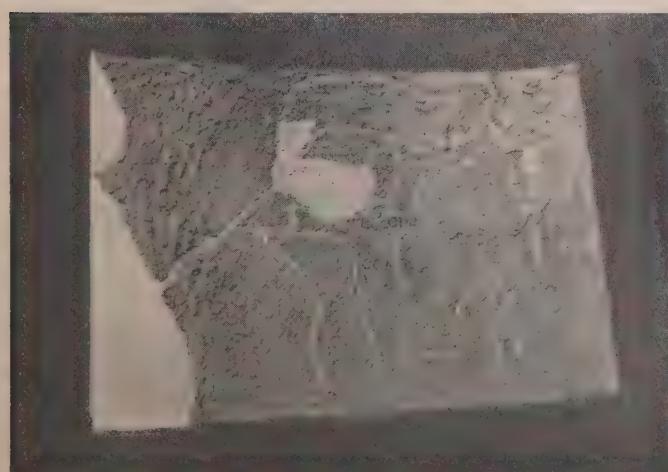
A model of Mr. Hensey's cottage in Bolenge

Many artistic posters, maps and announcement materials were prepared under the supervision of one of the public school teachers and members of the church school. A

table of missionary books on Africa, featuring Mr. Hensey's book *My Children of the Forest*, stood in the exhibit room and many books were sold during the time of the project. One fascinating feature of the exhibit was the table of curios, most of which had been brought by Mr. Hensey on his trips to America.

#### Fifth Step

The week for the presentation of the project, after many months of preparation, at last arrived. The handwork, the library, the curios were all attractively arranged in the chapel. A large, artistic sign placed in the front of the church building announced to all who passed by that this project in missionary education was being held during the entire week. Every day people came to view the exhibits. The "Week in the Belgian Congo" opened on Sunday with a full program on Africa, with talks in the church school and a sermon by President Charles T. Paul of the College of Missions. Mrs. Paul, who



Topographical map of the Congo region showing in colors the territory assumed by the Disciples of Christ for evangelization

had costumed and managed an African pageant at the College of Missions, addressed a joint meeting of three Christian Endeavor Societies that evening.

Monday evening there was held a joint dinner meeting of the Ruth Circle and Loyal Daughters classes, addressed by Miss Vera Barger, sister of Dr. G. J. P. Barger of Bolenge.

Wednesday evening there was held the men's dinner, addressed by Dr. Royal J. Dye on "Man, the Master of the Congo," with an auditorium meeting following, also addressed by Dr. Dye.

Thursday was the women's meetings, at which time the woman's missionary society gave its November program. Dr. Dye was the speaker on the topic, "Woman, the Slave of the Congo."

Friday evening was the young people's evening.

At this time they presented a missionary drama, "Children of the Shadow."

Saturday morning was boys' and girls' story hour, when Dr. Dye told stories of Africa.

Sunday, the closing day of this memorable week, was filled with the spirit of the call of Africa for Christ. Dr. Dye was the guest of the day.

The missionary education department of the United Christian Missionary Society made available to the director of this project, suggestions and materials taken from the survey by personal visits and correspondence. This same guidance will be given to other churches having interests centering in Africa, and as soon as possible the project material will be available for all other countries and phases of work through which the United Society is representing the missionary and benevolent work of our brotherhood.



Robert L. McHatton  
California—Nine Years



A. I. Myhr  
Tennessee—20 Years



G. A. Hoffman  
Missouri—13 Years



B. S. Denny  
Iowa—15 Years

## — A Postscript to October —

Here they are, the Secretaries Emeriti of the state societies, whose photographs arrived too late for inclusion in the special state missions number in October. They are men whose records are written so indelibly in the development of their states that the recital of their achievements on the perishable pages of a magazine is superfluous. In assembling this group, there was just one embarrassment and that was the temptation to extend the list to include many more whose service in the state work has been notable, but a certain point became necessary at which the line could be fairly drawn.



George E. Lyon  
Kansas—12 Years



J. Fred Jones  
Illinois—17 Years



J. C. Mason  
Texas—11 Years



H. W. Elliott  
Kentucky—34 Years



W. A. Baldwin  
Nebraska—17 Years

# Tuning Up for the Youth Convention

A Symphony of Youth Prepares to Meet in Columbus in April

By ROY G. ROSS

**J**UST when is the Youth Convention? Where is it going to meet? Are the discussion outlines ready? Well, when will they be? Do you need any help at Columbus? Where can we get information concerning the program? What is going to be the registration fee? You say we have to study three months beforehand if we are to make our attendance worth while and have a part in the discussion? Can we use these outlines for Christian Endeavor themes? What about those of us who are isolated—how can we prepare ourselves? These are just a few questions that beset the young people's superintendents as they go about the country doing their work. Our young people are alive; they are alert; they are ambitious; they are awaiting with anticipation information concerning the second Youth Convention of Disciples of Christ which is scheduled to meet at Columbus, Ohio, April 19-22, 1928. And many are loath to wait at all.

Only about one year ago, November 11-14, 1926, the young people of our churches met in their first national convention session to think through problems of vital concern to our brotherhood life and the ongoing of kingdom interests.

The whole undertaking was an experiment—one with great hazards. Who could prophesy what use the youth would make of such an opportunity which could either become freedom for self-expression or freedom for self-realization? Who could log the course that their thinking might take? Who had basis for judgment as to the ability of youth to think clearly or sanely or logically? No one! And yet everyone ventured a guess and many and varied were the judgments passed.

The first Youth Convention is history and we are agreed, almost without exception, that the comradery and fellowship with such a group of Christian youth, the contact with our International Convention with the resultant breadth of vision and rich acquaintance with brotherhood leaders, the stimulus of group thinking and study on challenging current Christian issues, the testing of leadership powers and capacities in the set-up and conduct of the convention, all contributed to the end of making the project vastly worth while.

And now a second chapter of this new undertaking by and for our young people is in the process of being written.

Immediately following the Memphis gathering the executive committee of the Youth Convention met in regular session. This committee was created by

the convention through the adoption of a constitution, created to further such interests and purposes as obtained in the calling of the Memphis gathering. The committee immediately laid tentative plans for a second convention to be held paralleling the sessions of the next International Convention.

A central committee of four members, appointed to transact such business as needed to be cared for between sessions of the executive committee, has had two meetings to date and as a part of its work, has outlined the discussion outlines, the promotion and the program for the Columbus convention. Representative young people of the churches of Columbus are laying plans for a local convention organization.

Once again the young people have committed themselves to the belief that their convention can serve no great purpose and that the findings from their discussions can have little significance without serious thought and study in advance of its sessions. Once again, therefore, outlines have been prepared on the convention themes as an aid for study. It is proposed by the executive committee to require careful study of at least one of these outlines as a prerequisite to participation in the discussions on the main convention or discussion group floors.

**T**HE theme chosen for the convention is "Social Adventures With Jesus" (1) in Church Relations; (2) in Industrial Relations; (3) in Race Relations; (4) in National Relations.

It is the hope of the young people and the young people's superintendents of the United Christian Missionary Society who are their counselors, that these outlines may be made a basis for a continent-wide study among the youth of our brotherhood. Through the use of such outlines local groups of young people can participate in the thought of the convention, comparing their own findings at last with those of the more representative group. Through such study also, local church groups can prepare their representatives to exercise the full privileges of the convention and bring into that group their convictions and ideals.

Is it then to be wondered at that those who have the interests of youth at heart rejoice in such interest in and consecration to Christian tasks as prompts them to give time to the planning and projecting of a program of such significance?

# Mission Fields From the Inside

Recipients of Christianity Tell Us About It.

By W. R. WARREN

**A** REMARKABLE group of six books has just been published by the Missionary Education Movement of the United States and Canada for the Student Volunteer Movement, under the general title of *Christian Voices Around the World*.\* Heretofore we have been dependent chiefly upon European and American writers for information in regard to the mission fields. In this case an effort was made to have every chapter of each volume written by a native of the land in question. As the aim was also to have from eight to twelve different writers contribute the several chapters of each volume, there were just a few instances in which, on account of the specialized theme and the limited time, it was necessary to resort to foreigners for authorship. In each of these cases, however, the writer is one who has been long a resident of the country and has become thoroughly sympathetic with the life of the people and fully conversant with the special phase or subject which he was asked to treat.

In these days of rapid changes all round the world it is especially gratifying to find that every chapter of these books is thoroughly up-to-date. All seem to have been written within the year 1927 and certainly edited in that period, both by the special editor of each volume and by the general editor, Milton Stauffer, educational secretary of the Missionary Education Movement.

Where so many widely scattered authors have taken part in the production of a book without any possibility of conference with one another it is inevitable that there should be some overlapping and repetition, but in many instances this is an advantage as it gives reenforced testimony on important points.

The following list of titles of the volumes indicates the fields that are covered: *Voices From the Near East*; *China Her Own Interpreter*; *Japan Speaks for Herself*; *An Indian Approach to India*; *Thinking With Africa*; *As Protestant Latin America Sees It*.

The books have been prepared especially for college and university students, and one might say with confidence that no one is qualified to go forth as a citizen of the world in our day and take an active place in the world's work without such an acquaintance with the great nations and continents of the earth as these volumes give. Of course those of us who have been out of college for a while or who never had the advantage of college residence, stand in even greater need of the information supplied by

these books than the students of our present college and university generation.

Each of the volumes begins with a chapter on "Our Cultural Heritage" and ends with one on "Youth's Challenge to Youth." With some variation, according to the several lands, the chapters deal with such subjects as "Our Changing Life and Thought," "The Native Religion," "The Contribution of the Western Church," "The Present Status of the Church" (in the Particular Mission Field), "Cooperation From the West," and "The Future of the Church." An intimation of the eminence of all the authors will be found in an examination of the biographical note on any one of them. The one woman in the list for instance, is Dr. (Miss) Tetsu Yasui, president of the Union Woman's Christian College of Tokyo, Japan. Incidentally the very fact that there is only one woman among the fifty-seven authors, shows how recent is the modern Christian movement and how slowly the old order changeth. Another writer for the Japanese volume is Toyohiko Kagawa, whose books are probably more widely read and more influential than those of any other writer of the day in Japan, certainly than any other Christian writer. He says, in part:

What is wanting in Japan, as in Britain, America, France and elsewhere, is not the knowledge of Christianity but rather the practice of love. There is a famine of love throughout the world; in the churches, in the schools, in the factories, on the farm, everywhere. St. Paul said, "Love suffers long and is kind." Belief in this eternal love led me to the acceptance of Christianity. This eternal love of Christ finds a voice in the cross, it forgives humanity's sins, it redeems us, it sanctifies us, it links the skill of science with the needs of daily life, it unites the nations, it binds the factory owner to the laborer, the intelligent to the ignorant, the favored nations to the less favored, and it teaches to each generation of the human family the profound lesson of sacrifice for succeeding generations. It is to this love that young Christians of Japan give their allegiance. They believe it expresses the essential character of God and testifies to the eternal significance of Christianity.

Of course not every statement in the book is or could be flattering to the missionary effort of the American and European churches. The authors do not hesitate to indicate where they think mistakes have occurred and where they feel changes ought to be made for the future. Some of these changes are already in process, others will come and still others possibly would be ill-advised. We have no thought of giving blanket endorsement to everything that is said by any one of the writers in this unique and invaluable set of books, but it would be hard to overestimate the importance of their contribution to international understanding.

\*Missionary Education Movement, 150, 5th Avenue, New York. Price, Board, \$6.00 per set; paper, \$4.00 per set.

# What's Doing in Britain

A Monthly News Letter from a British Lay-Preacher

London, November 19, 1927.

IT IS a pleasure and an honor to be invited to contribute a monthly letter of British church news, especially in respect to the work of our own churches, known in Britain as the Churches of Christ. It is surely another step to better appreciation and understanding when we are anxious to know what others are doing.

The spirit of mutual appreciation has been tremendously deepened during the last few years by the visits of prominent members and workers of the American churches to this country. Up to that time the work of the Disciples in America was only partially understood by the churches here. But the visits of Dr. Kellems and Mr. Richards, Jesse M. Bader, F. E. Smith and Dr. Abbott, as well as many others, have done great things to promote the spirit of unity and the desire for closer cooperation. The generous and exceedingly warm reception accorded to J. W. Black, the chairman of the General Evangelist Committee, on his recent visit to the convention at Memphis has helped to cement the bond of friendship, which we trust will never be broken.

#### Dr. Kellems in England

Dr. Kellems first became personally known to the churches in England when he conducted a special evangelist mission at the church at Twynholm, London in January, 1926. Dr. Kellems was studying at the time in Edinburgh University for the Ph.D. degree and gave three weeks of his Christmas vacation to this work. Enthusiastic services were held each evening, and over 130 confessions of faith in Jesus Christ were made. In the same year Dr. Kellems visited Manchester where he conducted a further series of services and over 90 were added to the membership of the church.

His work in South Africa has been followed by very many with keen interest. When it became known that he would visit England with Mr. Richards on his way from Africa to America, a cable was at once sent asking him to come to Leicester for a further campaign.

He generously accepted the call and came to Leicester for three weeks in September. Again great success has followed his work, large numbers attending the services and over 110 confessions being made. In addition a new spirit has been created in the local churches, six of which cooperated in the meetings. Dr. Kellems and Mr. Richards will always be sure of a warm welcome from the British churches.

#### Jesse M. Bader's Visit

Mr. Bader's visit to this country last year is still remembered, and his work is yet bearing fruit. It has been said that if Mr. Bader had been able to stay two years in Great Britain he would have revolutionized the churches and would have made "some of the dry bones live."

#### Delegate to the Columbus Convention

The General Evangelist Committee have asked A. J. Elwes of Leeds to represent the British churches at the convention at Columbus in April, 1928.

Mr. Elwes has been the joint treasurer of the Home Missions Fund for many years and is one of the best known and most highly esteemed leaders of the churches in this country.

Although a busy business man he devotes all his available time to church work and is one of the most eloquent preachers among the Churches of Christ. . .

#### "The Impatience of a Parson"

During the last month a striking and arresting book has been published by H. R. L. Sheppard, until recently the popu-

lar vicar of the church at St. Martin's-in-the-Fields, London. Mr. Sheppard is one of the best known preachers in London, and has reached a much wider congregation by means of his "wireless" sermons. Great regret was felt universally when it became known that he had been compelled to resign his appointment through ill-health.

In his book he has set down courageously the convictions which have forced themselves upon him as a result of his ministry. He feels that "the churches have corporately so misunderstood the message of their Founder, and so mishandled and mislaid his values—the values of his Father—God—that what survives and does duty nowadays, through the churches, as Christianity, is a caricature of what Christ intended."

He says that he is convinced that the world is looking for a fresher, truer and larger version of the religion of Jesus Christ, and that it is justified in regaining it.

Mr. Sheppard urges the bishops of the Anglican church at the Lambeth conference to be held in 1930 to go with the ideal of bringing back to the church the spirit of its Founder and of making the church of the future loyal to his values. With this end in view, Mr. Sheppard suggests eighteen resolutions, which if they could be accepted by the members of the Anglican communion he believes would lead to the recovery of vital Christianity.

The reviewer of *The Times* heads his article on the book, "A Parson in a Hurry," and the general opinion seems to be that Mr. Sheppard would have been wiser to have given more reflection and consideration to parts of the book. On the other hand, as Principal Oman says, "The highest praise to be given to this book, in spite of its many defects, is that with sincerity, with earnestness, with simplicity it preaches that kingdom wherein, because of the spirit of love, there dwelleth righteousness."

The book is well worth the attention and consideration of those who are seeking to reinterpret the spirit of Christianity in the modern world.

#### Dr. Albert Schweitzer in London

The Guildhouse in Eccleston Square was crowded on the last Sunday evening in September when Dr. Schweitzer paid a special visit to thank the congregation for their aid and interest in his work at the medical mission in Lambaréne, Central Africa.

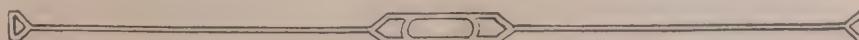
Dr. Schweitzer spoke in French and Miss Maude Royden translated each sentence. He told of the development of his hospital work in the Ogoe River since his return in 1924, and of the building of the new hospital two kilometers up stream.

It was a remarkable experience to hear one, who ranks among the leading theologians of Europe, a Doctor of Music, and the leading authority on Bach's music, as well as a Doctor of Medicine, tell of his work among the tribes of the "primeval forest." One felt that here stood a man who had laid all on the altar of sacrifice in order that he might follow in the footsteps of Him "who went about doing good."

At the conclusion of the service, Dr. Schweitzer answered questions for three-quarters of an hour.

He has returned to Holland where he is spending six hours each day learning English so that he will be able to speak in English when he comes to England in the spring to lecture and give organ recitals to raise funds for his mission works.

CHARLES M. BATTEEN.



# "Thou Hast Set My

By MRS.



Group of women workers in conference at Springfield, Illinois, November 12-20, 1927

Front row, left to right: Mary Campbell, Missouri; Martha James, Tennessee; Mrs. W. R. Humphrey, Kentucky; Mrs. G. E. Hoffman, West Virginia; Nancy Inglis, Canada; Mrs. L. O. Turner, Florida; Mrs. William Alphin, Missouri; Ada L. Forster, Minnesota; Lela E. Taylor, Missouri; Mrs. Anna Scott Carter, Missouri; Mrs. B. A. Jenkins, Missouri; Mrs. H. B. Robison, Missouri; Helen Baird, Missouri; Daisy June Trout, Missouri; Jane Stringfellow, Kentucky; Mrs. W. G. Stanley, Kentucky; Mrs. H. R. Howland, Colorado; Mrs. George W. Oliver, Virginia; Mrs. D. J. Schneider, New York; Mrs. R. W. Blosser, California; Mrs. J. T. Sullivan, Kentucky; Mrs. G. C. Neil, Ohio; Edith Eberle, Philippine Islands; Mrs. J. B. Pearcey, Indiana; Mrs. J. M. Stearns, Missouri; Mrs. J. H. Fuller, Arkansas; Etta Nunn, Mexico; Mrs. Ellie K. Payne, Indiana; Mrs. Effie L. Cunningham, Indiana.

Back row, left to right: Mrs. Charles Oliver, Minnesota; Mrs. R. L. Price, Mississippi; Mrs. O. L. Mercer, Washington; Mrs. Alda R. Teachout, Ohio; Mrs. James G. Cross, Maryland; Mrs. E. W. Taylor, Indiana; Mary E. White, Nebraska; Mrs. W. B. Bell, Tennessee; Mrs. C. N. Downey, Georgia; Mrs. N. E. Copeland, Kansas; Mrs. O. H. Greist, Indiana; Mrs. H. A. Denton, Pennsylvania; Mrs. H. D. Hall, Kansas; Mrs. W. H. Munger, Oklahoma; Mrs. W. A. Askew, Illinois; Mrs. S. L. Wilson, Kansas; Mrs. Ruth O. Schafer, Illinois; Mrs. J. W. Lanning, Nebraska; Mrs. W. R. Lang, Georgia; Lula Garton, California; Mrs. H. M. Horn, California; Mrs. Thomas Bailey, Oregon; Mrs. J. L. Thompson, California; Mrs. J. H. Thomas, Virginia; Mrs. H. L. Herod, Indiana; Mrs. Rosa Brown Grubbs, Missouri; Mrs. Cammie Doolin, Missouri; Mrs. C. A. Brady, Michigan; Annette Newcomer, Iowa; Mrs. Frank L. Taylor, Michigan; Mrs. J. N. Thomas, Illinois; Mrs. Colby D. Hall, Texas; Mrs. Bessie Hart, Texas; Mayme Garner, Texas; Bertha Park, China; Mrs. Berta McMaster, Texas; Mayble Epp, Missouri; Mrs. Charles Pardee, Illinois; Mrs. E. C. Smith, Iowa; Mrs. Philip Hoover, Indiana; Mrs. Terry King, Missouri; Mrs. Evelyn E. Kirkland, South Carolina; Mrs. H. H. Settle, North Carolina; Nora Darnall, Missouri; Mrs. Belt White, Alabama; Mrs. A. R. Strang, Ohio; Mrs. S. E. G. Pedigo, Ohio; Mrs. Georgia McKinney, Oklahoma; Mrs. L. Madge Smith, Missouri; Alma Evelyn Moore, Kansas; Mrs. F. M. Rains, Missouri; Anna Clarke, Missouri; Joy Taylor, Missouri.

IN THE smaller of the two pictures on these pages will be seen a group of state secretaries and presidents and other workers, together with the headquarters group of the Christian Woman's Board of Missions, in Indianapolis, in 1917, where they had gathered for a period of conference and study—the first workers' conference. Daisy June Trout had been added to the staff of secretaries in 1916.

Ten years—and a conference numbering ninety-eight women presidents and secretaries or their representatives, and other workers, from thirty-five states and Canada, with five national and state officers of the Negro organization, assembled in Springfield, Illinois, November 12-20, at the call of the missionary organizations department of the United Christian Missionary Society, of which Miss Trout is now chairman.

These state officers are elected by their state conventions and many of them were serving for their first term.

The meeting resolved itself into a school for intensive study of the task in hand, conducted somewhat like a young people's conference, with a dean, committee on recreation, prayer groups, etc., with regular hours to be followed and certain rules observed.

Saturday evening was a get-acquainted period, and

Sunday, with the rising bell at 6:45, a day of preparation, beginning with a two-hour prayer service or "Retreat," a time of soul searching and consecration, and followed by the beautiful service at First Church, where the pulpit is being so acceptably filled by Professor George E. Moore of Eureka, Illinois. The vesper service was especially in memory of three departed leaders in our woman's work—Mrs. Affra B. Anderson, Mrs. Louise Loos Campbell and Mrs. Ida W. Harrison, with a thought, too, for the living, as we remembered Mrs. Anna R. Atwater who was just then looking to an immediate operation for goiter, which we are glad to report at this date to have been entirely successful, with prospects for an early recovery. Our hearts were made tender, also, by the report from Mrs. Royal J. Dye of an all night prayer service held by the Intercessory League on behalf of the conference which was being held. The day closed with another period of prayer, followed by small group meetings at ten o'clock in twelve different rooms, a practice followed through the week, after which "Lights Out!"

The high plane set by this day of preparation and prayer was maintained throughout the intensive study classes of the week, when in period after period

# Feet In a Large Place"

F. M. RAINS



The group at the right is the first workers' conference, held in Indianapolis in 1917. Who can identify them all?

the whole scope of the work of the United Christian Missionary Society was presented by specialists in each line and greatly enlarged plans outlined for the three year Pentecostal program.

Nothing was taken for granted. Mimeographic sheets containing all possible information were distributed at each session and the women eagerly tucked them into a folder to be taken home and digested at leisure.

Valuable contributions were made by Mrs. John Ferguson of New York, president of the Council of Women for Home Missions, whose charming personality added much to her fine presentation of the relation of woman's work to the total life and work of the church, and by Miss Katharine Gladfelter, secretary of young people's work of the Presbyterian Board, U. S. A., whose experience and problems so closely paralleled those of our own board as to seem almost uncanny.

Professor T. M. Iden of the Bible Chair of Michigan University, Ann Arbor, Michigan, whose "Upper Room" ministry has been a benediction to thousands of young men now scattered all round the world, proved a blessing also to the women as they gathered

each evening to hear his message based on the Sermon on the Mount.

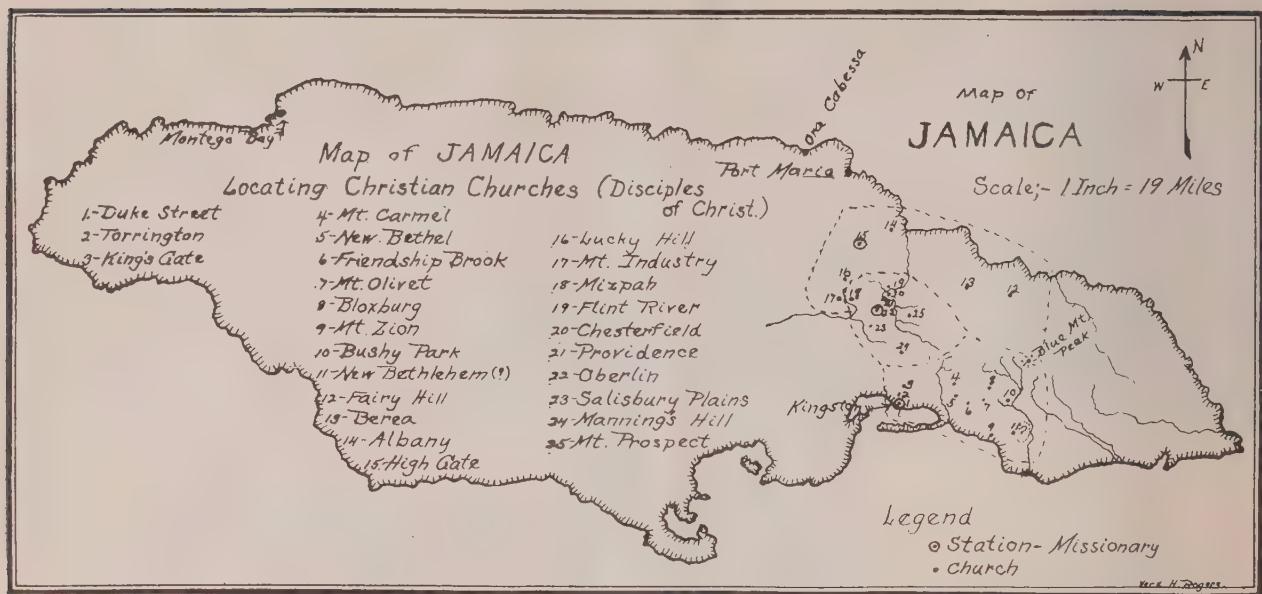
Professor W. C. Bower, now professor of religious education in the University of Chicago, had the women on tiptoes as he led them to answer their own questions in the various problems presented, while his address on Spiritual Engineering gave them a new appreciation of their mission in the world and of the opportunities which lie before them.

Having in mind the adage about "All work and no play," the recreation committee arranged for an hour of relaxation each afternoon. On one afternoon a visit was made to the home of Abraham Lincoln and another day to the Lincoln Memorial and around the city, the trip being made in automobiles provided by the women of our churches in Springfield, and forming a cavalcade which had the right of way through the streets regardless of "stop and go" signs. Another afternoon all dignity was thrown to the winds when "stunts" were given by four divisions into which the company had been divided. The "take-off" on the faculty of the conference was especially apropos. All through the conference the dinner hour

(Continued on page 63.)

# The Island of Springs

By P. H. MOSS



THE Caribbean Sea and the Gulf of Mexico form one great sheet of water partly enclosed by land. This sheet of water is sometimes called "The American Mediterranean." Almost exactly in the center of the American Mediterranean, like a floating seal, lies the beautiful island of Jamaica. This island of many springs is extremely mountainous; it rises, as it were, almost abruptly from the sea into hills and mountains. The island is 144 miles long measuring from east to west, and 49 miles wide. Owing to the excessively mountainous character of the country and the height of the mountains, the climate varies much. It is hot on the seacoast and low-lying lands and cool on the uplands. Because of the many, many springs flowing from the mountain-side, forming into rills and rivers, it derived its name "Jaymaca," meaning the island of springs. There are sixteen good harbors; the most important is Port Royal or Kingston harbor.

When Columbus discovered Jamaica in 1494, he found it inhabited by Arawak Indians, a peaceful people. The Spanish entered the island in 1509 and before the middle of the seventeenth century the native population was almost extinct. The island was captured by the English people in 1655. The British possession was confirmed by the Treaty of Madrid in 1670. The census of 1921 gives the population 858,118. The population is classified as follows: white, 14,476; black, 660,420; colored, 157,223; East Indians, 18,610; Chinese, 3,696; and not specified, 3,693. You can somewhat understand the crowded condition of the island of Jamaica, when your attention is called to the fact that the population of the island exceeds the population of the State of Maine by 90,104.

Agriculture is the chief industry of the island of Jamaica. There are extensive plantations of sugar cane, pineapples, coffee and great groves of bananas, coco, cocoanuts, oranges, mango, grapefruit and ginger, etc. Jamaica is said to be the largest banana producing country in the world.

The development of a people depends much upon the home, the church and the school. The home life of the people of the island of Jamaica, with some exception, is not very conducive to right living. As in all countries, the poor people are in the majority. These people live in their little mud-daubed, thatch-covered, earthen-floor huts of one and two departments. You seldom hear one speak of his place as his house, he always speaks of it as "my yard." In these hovels, the families are reared. You cannot expect too much from such conditions, and yet once in a while a diamond in the rough is discovered. It seems to me that the missionaries will find a big task in changing the home life of these people, but that is the task, nevertheless. If they must live in the above mentioned huts, why not build more departments; a room for mother and father, a room for the boys and one for the girls? Once in a while you enter one of these little huts and you will note a man and woman, with several children. You will say, "Are these your wife and children?" "Not to say my wife, sir; these are my children, sir." This, of course, will cause you to ask a second question, the answer to which will reveal the fact that this person feels because he is poor, and is not able to get a wedding ring and invite his many friends, he is not held responsible to God if he does not openly marry, since he is true to this woman and is providing for

his children. When you push him too much, he will say, "Well, sir, just as soon as I can manage, I will make some change." This condition makes a problem for the missionary; he must know just how folk are living, by looking into their lives, before he can baptize them, even when they make the good confession. I grant that this is not a bad policy for the American churches to follow, for nearly everything I saw in Jamaica can be duplicated somewhere in America.

I would deal harshly with the people of Jamaica if I should fail to say that you will meet some very fine Christian characters in the island. You at once note the difference in their home life. Their children are kept clean, if poorly clad; their little hovels are whitewashed and their yards are clean and beautified with the beautiful native flowers and the croton trees, with their variegated colors.

There is not a place in all of Jamaica where a church building cannot be seen, or a church bell cannot be heard. Yet under the very shadow of the church, gross ignorance and superstition exist. The people of Jamaica are nominally Christian; there are about 800 places of worship. The Anglican Church is the most outstanding in the island. It has a great influence upon the worship of all the churches of the island. They are very reverential and ritualistic in their worship.

It was my good pleasure to visit an old classmate who is serving the Lucky Hill church. The Lucky Hill church and mission house are located about two thousand feet above sea level. The house can be reached only on foot or by the "bridle-path." After meeting his fine family and talking a while about the days spent together in the dear old S. C. I., plans were

suggested for the Lord's Day program. I was asked to speak morning and afternoon. Many came out to hear for their first time a black American speak. Just after dinner the church bell began to ring. I thought it was an early bell for the afternoon service but I soon noticed that it began tolling, and learned later that one of the members of the congregation had passed away. The minister felt sure that the afternoon meeting would be greatly affected, for death in the community nearly upsets everything, until after the person is buried. The interment always takes place within twenty-four hours at the longest, and many bury in a much shorter time.

A native minister told me that when death occurs the Jamaicans become as superstitious as the most ignorant Africans. The people of the neighborhood come out to spend the night with the family; and the time is passed in singing and feasting. If there is a child in the family under three years of age, it must be passed over the narrow-toed coffin three times, lest something ill befalls the child. It is believed by some that if one has a sore about his body, he dare not go around a dead person; if he does, the sore will grow worse as the body decays. These people are busy doing things to prevent "bad luck," yet what can be worse than the throes of the sin of immorality, ignorance and superstition? To reiterate, Jamaica is not considered a heathen country, for the people are nominally Christian. Some churches have had their missionaries on the field for more than a hundred years and their work has been telling for good; but for many years to come the church will have its task of supporting workers on that field. Our own church at the time of my visit to the island had twenty-six congregations located in the eastern third of the island. We had four white missionaries and eight native ministers. None of these churches are self-supporting.



Cyril Robertson

A convert of L. M. Matson, who is the living link of the Evansville, Indiana, church. The Christian Endeavor Society of this church raised \$100 to bring this boy to Southern Christian Institute, where he is studying for the ministry.

The Bible schools of the island are of the old type. The teachers use only the

quarterly, the pupils use their Bibles. In the city churches, the Christian Endeavor work is well organized. The Oberlin church, located at Lawrence Tavern, has the largest Endeavor of any of our churches. Its membership is over two hundred.

Young people coming from the island of Jamaica to our American schools are hand picked and they always prove to be very bright in their books and upright in their character. Fifty years ago the good women of the church took up Jamaica as their first foreign work; they sent out their fine men and women; builded good church houses; brought a score of young men of the island to this country to be educated in our own church schools; but the end is not yet. There are hundreds of boys and girls blind with ignorance, bound with the chain of superstition and wrapped in an environment that will destroy the best that is in them unless the church increase her gifts of men and means. We have done too much not to do more; we have gone too far not to go further; the same love that led the church into "the island of springs" must allure it on until the day spring from on high shall visit every benighted heart.

## Bartlett Leads Jamaica Temperance Forces

**T**HE DAILY GLEANER of Kingston, Jamaica, a vigorous 32-page newspaper, devotes two columns on its editorial page to an account of a great temperance rally in that city. S. H. Bartlett, missionary of the United Christian Missionary Society, and formerly secretary of the Ohio state society, made the address of the evening, which is thus fully reported. Mr. Bartlett is chairman of the special committee of ministers which is endeavoring to get the Legislative Council to revise the Island's liquor laws upward rather than downward. The memorial on the subject which they had presented was signed by 147 ministers throughout the Island. They are not pleading now for prohibition, which they feel is some years ahead of them, but are striving earnestly to make all possible progress in that direction.

One of the most effective passages in Mr. Bartlett's address was that in which he contrasted conditions in the United States before and after the prohibition amendment went into effect. We who have been living here continuously cannot appreciate the difference like one who has been away for several years and then returns, especially if, in the meantime, he has been living in such wet territory as Jamaica. Anyone who travels much can duplicate this testimony of Mr. Bartlett:

"I traveled in thirteen states from the Atlantic ocean to far beyond the Mississippi River, and from the great lakes and the Canadian border to the Gulf of Mexico, and I visited many of the great cities, New York, Cleveland, Chicago, Columbus, Milwaukee, St. Louis, New Orleans, and

in all my travels did not see one drunken man or woman."

And then, either by local option, statewide prohibition or national prohibition, which of us cannot recall such a transformation as this which Mr. Bartlett reported:

"I lived in a county seat town one time that had about 5,000 people and 21 saloons. Each of these saloons paid \$1,000 license or tax fee, a total of \$21,000.

"This seemed like an enormous revenue for twenty-one little shops to pay. The barkeepers here are objecting to an increase of their license fee to £30 a year. Suppose we increase it to £200 a year. That would be about the fee these saloons paid.

"This community determined to put on a campaign to rid itself of these bars. Immediately the hue and cry went up, 'Loss of revenue'; 'Business paralyzed'; 'Empty storerooms.' Some people labored under the delusion that the saloon attracted business and that to close these places of business would ruin things. Taxes would be increased and all sorts of calamities would follow the closing of these saloons, in their estimation.

"The saloons were voted out. In one year all the rooms they vacated were filled with legitimate lines of trade and every other vacant room besides, except one, and that was undergoing repair for occupancy. Revenue from legitimate taxation had more than made up the loss of license fees and every line of business was thriving. There had been no boom but homes were being built, labor was employed, trade was lively."



Oberlin Church, Lawrence Tavern, Jamaica

# An Idea From the Philippines

## An Effective Peace Service that Could be Used Anywhere

By E. K. HIGDON

ON SUNDAY evening, October 23, the Taft Avenue Church in Manila observed Peace Sunday. The young men of Albert Allen Dormitory presented all of the program except the sermon which was preached by Francisco Carino of the Sunday School Union. Peace songs were used and a special feature consisted of several tableaux designed to show trades and professions which require in peace time all the virtues that are supposed to be developed by war. The following announcements were made introductory to this part of the program and explanatory of each tableau:

Man has a strong fighting instinct. It is deep in his nature for the purpose of self-preservation. Little children pull each other's hair over toys or candy; school boys fight for marbles or other possessions; even college students sometimes use their fists when they become angry.

Military men argue that we shall always have war because this fighting instinct is so strongly entrenched in our nature. But we believe that the urge to fight can be consecrated, used for sacred purposes, and directed into constructive rather than destructive channels. This part of our program this evening is to suggest how to consecrate the fighting instinct and use it in peace instead of in war.

War demands and develops certain good qualities of character: physical courage, obedience to authority, self-control and self-sacrifice for a cause. Military men often speak of the moral values of war and some go so far as to claim that we shall all become soft and effeminate if war is abolished. But war is responsible for more crime and immorality than anything else in the world. The question is, How can we keep these good qualities and at the same time outlaw war? William James taught that there are moral equivalents of war. There are peace trades, occupations and professions which call out courage, discipline, obedience, self-control, determination and sacrifice. And they develop these in the individual without cursing society as war does. In the tableaux which are about to follow, we shall try to show some of the professions, trades and occupations which furnish the moral equivalent of war.

### The Fireman

The fireman and his courage are not well known in the Philippines, for he is seen only in Manila and one or two other cities. But in some countries the most thrilling deeds of heroism are done by the men who fight fire to save property and life. The fireman goes into burning buildings and carries out men and women and children who have been over-

come by smoke and heat. He must be ready night and day to respond to a sudden alarm. He often risks his life to fight the fierce flames that threaten to wipe out a city in a night. He needs as much courage as any soldier for he does his work where no bugles sound and no drums beat. All honor to the fireman!

### The Captain

The Negros disaster and other fatal shipwrecks which have occurred in Philippine waters within recent months have called our attention to the dangers of the sea. While navigation is safe now as compared to 50 or even 25 years ago, still every sailor takes many risks when he puts out to sea. The radio operator and the captain of the passenger vessels need to be men of calm self-control, able to discipline their own fears and willing to make the supreme sacrifice to save the lives of the passengers. The radio operator must remain at his post until everyone is removed from the ship and even if it sinks before the passengers can get out into lifeboats, he stays at his instrument, sending out calls for help. And no man has the moral right to be captain of a boat unless he is willing to sacrifice his own life to save his passengers. This requires high courage. The stories of heroism written about sea-fearing men are among the most inspiring in literature.

### The Forest Ranger

There is a small group of men who work quietly at their lonely tasks. They are the forest rangers. Day and night they must be alert for fires and thieves and men who want to do damage to the fine trees of our land. Their paths lead over mountains and along hard trails. They often sleep on the ground under the stars. They brave the storms of nature and the attacks of unscrupulous men. Unless our forests are protected, much of the wealth of the country will be lost to future generations. The conservation of the forests is an important task. The Bureau of Forestry reports that at the rate men are now taking up the job of the ranger, it will be twenty years before there are enough to meet the need.

### The Constabulary and the Police

We all know that our peace and safety depend largely upon the Constabulary and the police force of the Islands. We frequently read reports of the killing of one or more of these brave men as they go about the tasks that come in the line of duty. They are called upon to show a type of courage and to submit to a discipline which serves as a fine moral equivalent of war. This tableau you are about to see shows a policeman raiding a gambling place aided in his work by a constabularyman.

### The Judge

We have been talking about and representing those callings which require physical courage. Now we turn to one which requires moral backbone and spiritual heroism. Those lawyers and judges who refuse to accept bribes from wealthy men are among the heroes of the land. They need the money but they will not sell justice for a handful of gold. This picture shows a judge refusing bribe.

### The Engineer

In one of the provincial capitals of the Philippines there lives a young man who returned from his university work in America a few years ago. He had studied engineering there. He is a cultured young man; has been a social secretary of the Y. M. C. A., is a good violinist, and has many accomplishments. But when he came back home, he realized that he would have to make a living by his profession. So he brought a machine with him for making cement blocks. He mixed the sand and cement, shoveled it into the machine with his own hands and made the blocks for building houses. His hands became hard. When he was asked to play his violin for a program, he said that he could not do it well because his fingers were too stiff. But his labors have improved the appearance of the town 100 per cent or more. His own home is beautiful. He is working his ideas into the architecture of the city. The engineer has a great challenge to build irrigation projects, to help poor people get their property lines properly fixed and registered, to improve roads and streets, to do hard manual labor. All hail the engineer!

### The Doctor

Dr. Sidney Wilson, noted medical scientist and surgeon, died recently in Manchester, England. He was found lifeless in his laboratory sitting before a machine for administering gas mixtures as anesthetics. He was known on both sides of the Atlantic for his experimental work in anesthesia. He met death while experimenting upon himself, trying to find a way to give anesthetics to patients without the bad effects which often follow their use now.

The story of medical progress is the tale of countless men and women who have risked their lives to make new discoveries for the sake of humanity. In the fight against yellow fever in Cuba, Doctor Carroll and his medical companion laid down their lives to discover the carrier of the contagion.

It sometimes happens that a doctor will cut his finger slightly while performing an operation. Virulent germs get into the wound and he pays with his life.

**The Farmer**

In the recent typhoon which swept the Western Visayas, we are told that almost all the rice fields were ruined. Farmers are constantly facing the dangers of losing their crops and yet they go on year after year, cultivating their farms courageously and hoping that some time they may have a good harvest. When we think of the unpopularity of farming and the fact that but little encouragement is given to the young graduates of the College of Agriculture, we appreciate the faith and courage of the young men and the heroic women who take up agriculture.

**The Teacher**

Principal Gilmore speaking to the graduates of the Normal School pictured the hardships which they were sure to encounter in their work. He spoke also of

the meager salary which the government can pay them. Yet one could see the light in their eyes and the happy expressions on the faces of those young men and women when he spoke of service. Their assignments will take them to distant barrios where they will be denied the comfort of Manila or of a provincial capital. Sometimes they will encounter opposition and often their attempts to serve will be misunderstood or misinterpreted. Their names will not be on the front pages of the newspapers. Theirs will be a hard job. It demands a high type of moral heroism. But the teacher moulds character and does a wonderful service with which the slaughter and murder and rape and theft and falsehood, which accompany every war, cannot for a moment be compared.

**The Minister**

Our final tableau represents a calling whose heroes began with Moses and extend to the present day. The messenger of the gospel never has an easy job in any country. The preacher, if he is a worthy representative of the Lord, must give the best he has of body, mind and heart to the life work he has chosen. In this land he is called to initiate moral reforms which will make him unpopular. He will have to take his stand against certain age-old customs and practices and he will become the laughingstock of the town because he does so. Jesus himself, the great teacher of peace and good will, exemplified and taught all the moral virtues necessary for humankind. He paid the price with his life when his enemies nailed him to the cross. Good ministers of Jesus Christ must always pay a high price.

## Pioneering With a Library

By GRACE WALTZ

In connection with the work of the home department of the United Christian Missionary Society in the Coke Region, Miss Waltz also conducts a splendid Community Girls' Club, a fine week-day school, directs the religious education of the Plymouth Church, and with the help of Mrs. Lankler, the pastor's wife, conducts a Mothers' Club.

**P**ICTURE to yourselves a room eight feet wide, twelve feet long, on either side of which is a case of book shelves occupying half the length of the room. A round table surmounted by a small filing case at one end, a little gas stove, a couple of chairs, bright mounted pictures tacked on the wall, and a few vases of colorful flowers brightening the corners—these give a fairly accurate picture of our miniature pioneer library—the only one in Plymouth, Pennsylvania, a town of 20,000.

Can you fully grasp the significance of such a statement? Perhaps it would be easier for you to understand it when you realize that this town is about sixty per cent foreign and that these Polish boys and girls fairly devour books if only they have the chance to get them. School books and occasional story books or magazines purchased from the ten-cent store have been the only sources of mental recreation for many of these children. With such knowledge in mind, even we should not have been astonished when overwhelming numbers began to pour in and our shelves became so destitute of books that we were ashamed to have newcomers join, when we had practically nothing to offer them.

True enough our shelves are less than half full, still we can show you nearly four hundred cards which represent the books that are now in circulation, and this number increases with every library day. May we say that if it increases too rapidly we shall have to have more room and to secure many more books?

This library was started to fill a great need, one that should have been filled long ago, considering a town of this size; and it is no more than natural that these



Grace Waltz, left, and Emily Weaver, who assists with the library

boys and girls are mentally starved for good reading books. We opened the library in June, during our daily vacation Bible school session and used our own church school boys and girls as our nucleus. Not being just a Sunday school library it was opened on Saturday mornings, and the good news spread until those living a good distance away began to drift in. We had but a little over one hundred books to start with and it was readily seen that many more books must be secured to satisfy the demands of new-

comers. Donations of books came in slowly when a plea was made for them, until over three hundred were on the shelves. Even these proved not enough, and it was decided that a loan be obtained from the Wilkes-Barre Library. This was done and we were helped for the time being.

Our library had now reached that stage in its development when more help was needed in receiving and charging books, and Miss Emily Weaver, one of our able young people, volunteered. She has proved invaluable and much of the success of the library is due to her faithfulness. We are rushed so much now that it is necessary to have an intermediate girl register new ones and keep books in order on the shelves. There is a great deal of work connected with even such a small library and much time must needs be devoted to it to make it worth while.

**T**HE same system is used in our library which public libraries use. Books are loaned for a two weeks' period, subject to renewal, and a fine of two cents a day is imposed for books retained after the time dated in the back. The children have learned very quickly and are abiding by all the rules in a fine way. We cannot be accused of making money from the fines paid, for many of them return their books on the very next library day after drawing the books out and the library is open three times a week!

A real missionary service is being rendered not only in the loan of books but in the fact that we, by our careful selection, may guide the young people in their choice of good reading and at the same time cultivate in them a taste for the best. This, of course, is the

ideal for which we are striving though we know we can never reach it as long as we are so destitute of the books themselves. We could use five hundred more books to splendid advantage and since this is an enormous demand we are asking every available source for help. A fine sum of twenty-five dollars was given by the tri-county missionary society of Eastern Pennsylvania, and with that we were able to secure fifty-five books. With some additional donations received recently the complete total of library books has reached 604 with 370 girls and boys registered.

**B**UT, you ask, what type of girls and boy are you reaching? This is the most interesting question to answer about our library. As we said before, we started with a nucleus of our own church school children; these in turn brought in children of the community, and thereby we

have attracted the foreign element—the Polish—to an unbelievable extent. Let us give an example: On three consecutive library days we had seventy-one new registrants, thirty-eight of these being Polish children. We were simply beside ourselves for they came in droves and after the wild grab for books was over our shelves looked sadly depleted. Indeed, they should have looked miserable when two hundred and ninety-seven of the books went from them in three days' time!

Besides this material need, which we feel so keenly, there is another need which those with unsympathetic hearts might never see; but we have witnessed it, and since this task of bringing the worth while thoughts to the minds of our boys and girls is on our hearts we cannot fail to understand the deeper need of extending a friendly, self-forgetting hand to all impartially. It is truly pathetic to notice how some of these foreign children hesi-

tate outside the door, longing to have a book and yet fearing "to join the library" because there might be "a string to it." They might have to join the Sunday school or pay money to get the books out!

Should we lose sight of that finest of Christlike examples that of "giving and forgetting the gift?" If we should never gather one foreign child into our church, yet we may feel a deep satisfaction in knowing that we have done only the thing which Christ would have done and that we have been true witnesses of his power in our own lives. However, these children will question us as to the reason for our opening a free library throughout the whole year for so many outsiders. Other opportunities will present themselves just as they came to Jesus. Then, can we tell not only by deeds but by word of mouth the love of Christ that prompted this unselfish service.

## Building to Serve

By J. B. LEHMAN

**T**HE Missouri Jubilee Building at Southern Christian Institute, Edwards, Mississippi, dedicated on October 20, supplies a great need at the school. It has an auditorium that will seat five hundred people, well equipped biological and chemical laboratories, home economics rooms, fifteen classrooms and a suite of offices.

Since the institution had good gravel beds on the farm and an abundance of good timber and a sawmill and planing mill, as well as a large group of willing boys who wanted to work, we were able to erect and equip for \$60,000 a steel reinforced building that would cost by contract \$115,000.

The standard of school work was considerably raised during the past year. The school now has, in what is called a Country Life School, the first six grades, a seventh and eighth grade department, a high school and a junior college. It is necessary to cover this large field because it is a part of the mission of the school to aid the state in establishing a good school system. It is hard for those not

actually in touch with the work to realize the greatness of the task in establishing a system when school houses, teachers and a school spirit must all be made.

The enrollment in Southern Christian Institute this term has been an increase over last year, despite the fact that practically all of the students from the flooded regions were unable to come back. The home economics, science and business departments are now all functioning as they never have before.

### The Homely Tasks at S. C. I.

By Emma Jane Hobbs, Matron of Girls' Dormitory

**T**HE GIRLS who spent the past summer on the campus of Southern Christian Institute, Edwards, Mississippi, did not idle away many moments. Accustomed to the intense heat of Southland, these girls went out over the plantation and gathered blackberries and plums and other kinds of wild fruit. In the canning room they canned figs, pears, plums, and more than a thou-

sand quarts of blackberries. The fruit was not as plentiful this year as it is some years.

The garden girls gathered the vegetables each morning, prepared some of them for the noonday meal and carried the rest of them to the canning room. Among the vegetables which are raised on the plantation are: potatoes, peas, beans, tomatoes, cabbage, cucumbers, squash, pumpkins, turnips, beets, okra, salsify, yams, garden huckleberries, watermelons and cantaloupes. It was necessary for some of the girls to spend their full time in the garden.

In the girls' dormitory it was necessary that the bedding be put in good condition for the coming school year, so comforts and blankets were washed and counted, and new comforts were made. Then came the glorious house cleaning time! Windows were washed and the buildings were cleaned from top to bottom. In the girls' dormitory, the bed-ticks were emptied of the old straw, washed and taken to the field where they were filled with fresh straw.

The summer passed quickly, each day bringing its share of work. The girls of Southern Christian Institute are happy, cheerful girls, and in the dormitory they were not far different from the dormitory girls at Phillips University!! All day long, whether in the field or in the kitchen, whether in the laundry or in the canning room, these girls could be heard singing their Negro melodies, so dear to their hearts.

"Just being happy is a fine thing to do,  
Looking on the bright side rather than  
the blue.  
Sad or sunny musing is often in the  
choosing,  
And just being happy is brave work and  
true."



A group of students at S. C. I. at the side of the new building, only a part of which shows in the picture



Elma Jane Hobbs, matron of Girls' Dormitory, Southern Christian Institute, and the girls who prepared in advance for the comforts of the school year

So, on through the years, the work of training our Negro boys and girls moves forward. Many difficulties, problems and disappointments arise, but the true, noble, Christian character of our beloved Presi-

dent and Mrs. J. B. Lehman helps to keep the wheel still turning, and our Negro young people are going out better prepared to meet life for having been at the Southern Christian Institute.

## Alligators and Ailments in Africa

By DR. GEORGE E. MOSHER

**W**E HAVE recently taken two trips up the river, the first in February to all our stations for professional work for our missionaries. There are usually some bad teeth at each station and I also fitted reading glasses for a number of the native teachers. Across the river and a few miles back from Mondonbe it was reported there was a "man eating" leopard, having already taken 500 human beings. I did not have time to spare or I should have gone after his spotted skin.

In March a commission was to start for the upper waters of the Momboya River to spy out a new site for a mission station. We started the latter part of March and were gone one month, combining the trip with evangelistic work. We found a beautiful site at the village of Boangi on the Lulilaka River, more beautiful than any of our stations and well located for centrality of field, with good spring water. It is five days steaming above Lotumbe, but we were much longer finding it as we stopped at three other places to look for a location. Wherever we stopped long enough, we preached to the villagers, dispensed medicine, extracted bad teeth and in one place dispensed food in the form of alligator meat. They are very fond of it. I had a rifle that I had never used before and it took me several days to get the sights adjusted. Then one morning they pointed out to me a specie of heron about seventy-five yards distant

perched on a tall palm tree. As it was high up, I aimed over his body but my gun had more force than I thought and I broke the bird's neck. That day I killed nine alligators, and I don't think I missed a shot although I was shooting from the moving steamer. Unfortunately four of the animals fell in the water and the current carried them to deeper water and they sank before the boys reached them. But they had five for supper. I have a reputation now among the natives, holding the record for the most alligators in a single day and the largest number of buffalo for a single hunting trip, killing four and helping to down four others.

This evangelistic trip is made semi-annually to this district but not so far up river as we went. We stuck to the river mostly and let the native teachers come to the nearest points from their villages. Many places it was a long tramp from the inland villages, sometimes a week's travel.

I had to buy myself a motorcycle to get around to all my work here at Coquihatchville, and as the town grows and the country fills up with trading companies, my dental and optical work increases. Nobody wants any but an American dentist and we have to live up to the reputation our profession has made.

Stewardship puts the Golden Rule into business in place of the Rule of Gold.

## Nation-Wide Bible Reading Plan

By Jesse M. Bader

**T**HE first item in the 1928 Pre-Easter evangelistic program is the nation-wide simultaneous reading of Matthew during January, and John during February, at the rate of a chapter each day.

The American Bible Society, anticipating the great demand from all over the country, has printed a million extra penny copies each of Matthew and John. Then, their nine regional offices over the country are preparing for a deluge of orders. Orders should be placed soon with the nearest regional office. Not only are all our churches observing the reading of the same chapter from the same book each day but all the religious bodies associated in the Federal Council, representing twenty million church members, are uniting in the same reading.

Word has come from Australia, New Zealand and Great Britain that they will follow the same reading. The missionaries and churches on our ten foreign fields will also read the same books.

What an inspiration to read together from the world's greatest Book. In such unity there is power. Here is another step in the journey towards closer cooperation among the various religious bodies.

In one of the battles of the Civil War, General Sherman was using only his infantry in attack. When he saw that the moment was ripe, and the crisis of the battle on, he gave the command, "Let everybody go in—infantry, artillery, cavalry, bands of music—let everybody go in." In this nation-wide Bible reading plan, let everyone go in—churches, Bible schools, Christian Endeavor societies, colleges, mission fields and missionary societies—let everybody go in.

## The BIBLE and the HOME



American Bible Society  
Bible House, Astor Place, New York, N.Y.

# Board of Education and Work of Our Colleges

Texas Christian University completes campaign—Lynchburg College admitted to Southern Association of Colleges and Secondary Schools—Many books emanating from Phillips University—Bethany launching a Crusade for \$1,000,000

*Bloomington, Indiana.*—Indiana School of Religion received in November a two thousand dollar gift from William L. Powell of Lebanon. This brings the total giving of Mr. Powell to the school up to \$7,500.

Indiana School of Religion lost a generous friend in the death of Howard C. Hobbs of Louisville, October 22. He was the son of Mr. and Mrs. E. M. C. Hobbs, of Indianapolis. E. M. C. Hobbs is one of the founders of Indiana School of Religion and has been a director from its beginning in 1910. Howard Hobbs had recently contributed \$800 to the maintenance funds of the School of Religion. He was killed in an automobile accident. Dean J. C. Todd preached his funeral October 25.

Another great loss to the school has occurred in the death of Howard G. Connally, Sunday, November 13, in the United Hospital at Terre Haute. Mr. Connally was for eleven years pastor of the Central Church at New Albany; he was in the third year of his pastorate at the Central Church in Terre Haute. He had a large capacity for friendship; was a citizen of wide influence; a pastor much loved by his congregation; a scholarly preacher; and a brotherhood statesman.

A third irreparable loss to the school occurred in the death of Dr. J. M. Quick of Muncie, November 1. Dr. Quick was a modest, quiet soul of spiritual vision, the greatest loyalty and sacrificial courage. More than two years ago when plans were under consideration for the opening of a department of the School of Religion in Muncie alongside the Teacher's College, an unusually well located property was available. There was no way to purchase this property or assure its being held for the proposals of the school. Dr. Quick, at great personal cost and sacrifice, purchased the property personally and has held it ever since, until the school could attempt to secure the funds to take it over. He did not live to see the realization of his vision. An attempt is now being made under the leadership of Clyde H. Havens, 614 East Jackson Street, Muncie, to secure the funds to take over this property for the opening of a Muncie department of the School of Religion. The Muncie Church has lost a spiritual prophet in the passing of this good man. The School of Religion has lost as true a friend as it ever had.

*Fort Worth, Texas.*—Saturday, November 12, 1927, President E. M. Waits received a check for \$166,677 from the General Education Board of New York City. This is the final chapter in the indebtedness campaign which was begun five years

ago. The gift from the General Education Board was contingent upon the fulfillment of two conditions, the liquidation of an indebtedness and the substantial increasing of the endowment funds. All debts were paid by September 1, 1927, and the endowment fund now stands at \$800,000, including the gift from New York City. That there is great rejoicing over this splendid consummation goes without saying. Deep gratitude is expressed, also, to the General Education Board, from whose funds has come this splendid gift, and that with no restrictions or conditions touching the academic side. It is a gift "without strings." It is the largest single contribution that has ever been made directly to the endowment fund. The interest alone can be used for maintenance purposes.

*Champaign, Illinois.*—At the University of Illinois this year, according to the reports of the Illinois Disciples Foundation, one student out of every fourteen is either a member of the Christian church or prefers the same. This means that Dr. Stephen E. Fisher of the University Church and his staff of workers have to care for about seven per cent of the entire student body of that great state university.

In 1918 there were only 300 students at the university from Disciples' homes. This year there are more than 800 enrolled to date. There will be 200 more during the summer session. In addition to this there are more than 100 young people who are not in the university that work in the University Church and for whose religious and educational needs the Foundation is responsible.

The card files show that within the last fifteen years more than 5,000 students from Disciples' homes have been identified with the University Place Church of Champaign. This constant stream of young life which comes from every quarter of the state of Illinois and other states as well, puts a great strain on the resources and equipment of the University Place Church. It is a heavier load than that church should be asked to bear of its own strength. It is a brotherhood project and deserves the generous backing of the churches of the state of Illinois.

*Lynchburg, Virginia.* A special campaign among the churches and friends of Lynchburg College for money to pay off the indebtedness of the college was begun on October 1. In less than two months \$30,000 has been raised from forty-four churches and the faculty of the college. Of this amount the faculty is contributing a little over \$1,000. As only a small per-

centage of the churches in the Chesapeake Area were visited in raising the \$30,000, prospects are very bright that the entire indebtedness of the college will be wiped out by the completion of the campaign. The financial outlook for the college has never been brighter. President Hundley is being ably assisted by the new field secretary, Charles N. Jarrett, who has terminated a six year pastorship with the Fifteenth Street Christian Church of Washington, D. C., in order to undertake a part of the promotional work of Lynchburg College.

The Central Church of Christ of New York City is becoming a center for Lynchburg College graduates, ten of whom are at present located in the metropolis, engaged in business or studying at Columbia, Union Seminary or New York University.

Howard Kester, a graduate of Lynchburg's class of 1925, is the general secretary of the youth section of the Fellowship of Reconciliation and is visiting the colleges of the country in the interest of the international conference on peace which is to be held next summer at Eerde, Holland.

Lynchburg College students and faculty are very much interested in a new novel which is meeting with considerable success—*The Music Makers* by Murrell Edmunds. Mr. Edmunds has been a student in the English Department of Lynchburg College and is a graduate of the University of Virginia.

The Richmond, Virginia, papers recently carried an account of the fact that the famous Jefferson clock in Monticello is now running for the first time in fifty years, due to the remarkable work of Carl McConnell in performing what was considered to be an impossible piece of repair. Mr. McConnell is a recent graduate of Lynchburg College and is the son of Dr. J. P. McConnell, president of Radford State Normal, and a prominent layman of the Disciple brotherhood. Carl McConnell is taking postgraduate work at the University of Virginia, where he holds a teaching scholarship.

Figures compiled in the registrar's office show the following occupational percentages for the parents of this year's students of Lynchburg College:

Business	52 per cent
Agriculture	28.6 per cent
Ministry	7.9 per cent
Trades	3.1 per cent
Medicine	3.5 per cent
Teaching	2.6 per cent
Law	2.2 per cent

As these notes go to press a telegram reports the admission of Lynchburg Col-

lege to the Southern Association of Colleges and Secondary Schools, a recognition that will greatly cheer and help.

*Lincoln, Nebraska.*—A state conference of the Student Y. M. C. A., met on the campus of Cotner College November 18-20. A. J. ("Dad") Elliott of Chicago, for eighteen years head of the Student Y. M. C. A., work of the central region, was the leader of the conference. He was assisted by F. C. Stevenson of Omaha, state secretary.

*The American Poetry Anthology*, edited by Howard Farlie, and published by the Unicorn Publishing Company of New York, contains a poem of six stanzas by John Faris, a senior of Cotner College and editor of *The Cotner Collegian*.

Henry Kennedy, a freshman of Cotner College, has joined his father, H. J. Kennedy, class of '00, in a trip through Europe. On the way they stopped in Canada to visit James Kennedy, a former student of Cotner, now preaching at Yellow Grass, Saskatchewan. They expect to meet Paul D. Kennedy, class of '20, and Mrs. Kennedy (nee Alta Brokaw, class of '18) in Palestine about Christmas time. Mr. and Mrs. Paul D. Kennedy are missionaries in the Philippine Islands and are returning on furlough. After a tour of England the entire party will return to the United States in February.

The University Church, Cotner College, the cause of Christian education, the missionary cause and every good work of the church lost a faithful and sacrificial friend in the death of Mrs. C. L. (Mary Smith) Demarest, which occurred recently at Bethany, a suburb of Lincoln, Nebraska, where Cotner College is located.

Mrs. Demarest enjoyed the distinction of being the grandniece of "Raccoon" John Smith of Kentucky, and her memory was vivid with respect to the anecdotes and events which made the name of her uncle famous. She and her equally devoted husband celebrated their golden wedding anniversary last May. She leaves four daughters and two sons, twenty grandchildren and one great-grandchild. It can truly be said of her that she brought her children up in "the nurture and the admonition of the Lord."

*Eureka, Illinois.*—The ministerial students of Eureka College are preaching to many churches within a hundred miles of Eureka. The hard roads and the bus system in Illinois make it possible for them to get to their places without much difficulty. The graduates of this department usually secure regular pastorates by the time they receive their degrees. Some of them, of course, take advance training in some of the larger universities.

The 1927 catalogue of Eureka offers a total of thirty-eight hours in the department of Bible and twenty in the department of religious education, a total of fifty-eight hours in religion for students who are preparing for Christian service. This wide range of courses is attracting many students other than regular ministerial students.

The annual homecoming of Eureka College, November 5 and 6, was one of the largest ever held. Alumni, former students, prospective students, and parents of present students attended in large numbers.

Eureka College has taken a step forward, which it has been hoping to take for a long time, and which meets one of the suggestions of the American Association of University Women. Miss Susan Helen Connally, who is a trained nurse, has been employed as the hostess of Magdalene Hall. Miss Connally is a woman of splendid personality and experienced in her chosen profession. In addition to acting as hostess, she will help look after the health of the students.

*Des Moines, Iowa.*—President D. W. Morehouse, of Drake University, presided at the homecoming dinner held in University Church of Christ. Between 200 and 300 persons attended. "Who's who in Drake" was the program followed. Faculty members, members of the board of trustees, friends of the university, alumni, and students of Drake introduced themselves and spoke briefly. George A. Jewett, secretary of the university, gave a short talk which was greatly appreciated. Other features of the evening's program included the circus and bonfire by the students, and auld lang syne meetings of alumni groups.

On November 5 Drake had many beautiful floats in the homecoming

parade. The football game between Drake and Ames drew many Iowa football fans in the afternoon. The score remained 0 to 0 until the last few minutes of the game when Ames gained seven points. During the remainder of the week-end groups of alumni and friends continued their meetings and festivities.

Henry Wickham Steed, editor of the *English Review of Reviews*, from London, England, made an address at Drake University chapel at ten o'clock on Armistice Day. Mr. Steed dealt as usual with the subject of world peace and gave a graphic picture of the present situation in Europe. He made a strong appeal for the United States to exert its influence for the outlawry of war. Among other things he said, "Cannot the United States find means of laying down a peace doctrine to the effect that whenever any nation commits aggression by making war without submitting its claims to arbitration or some other form of peaceful settlement, the United States will not assist it materially or politically, or do anything that will embarrass other nations which may be seeking to restrain or punish the aggressor?"

The Drake University journalism club has started a new plan for discussion meetings. Club members meet each Wednesday noon for a luncheon and hear prominent speakers in the journalistic field. The students take an active part in the programs. At the first of these luncheons the club went on record as being ready to support the publishing of a literary magazine at the university. Plans for carrying out such a project are being discussed by the members.

*Enid, Oklahoma.*—Phillips University has a coterie of authors whose publications are forthcoming. Dean Frank H. Marshall has read the proofs of his book, *The Judaizing Faction at Corinth*, for his publishers, W. Drugulin, Leipzig, Germany. It will be off the press about January first.

## GENERAL EDUCATION BOARD

NEW YORK NOV. 21, 1927

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His manuscript for another volume, *The Religious Background of Christianity*, is nearly completed. Professor Roy J. Wolfinger's textbook, *Studying Fiction*, is in manuscript. Professor Marie Crosby's *Musical Highways*, published by the American Book Company, will be ready for distribution next semester. Professor Ralph W. Nelson's *Experimental Christianity and Rival Religions*, is off the press and receiving favorable comment from scholarly readers. Professor Wilfred E. Powell is preparing the textbook dealing with the development of personality, for the Standard Teacher Training Course, unit number one.

*Canton, Missouri.*—Culver-Stockton College reports a ten per cent increase in student enrollment this year. A ten-year survey shows 260 per cent increase in student attendance, and an increase in assets of 550 per cent. A splendid group of new students for the ministry and other religious work entered in September.

Culver-Stockton College will celebrate, sometime during the spring, the seventy-fifth anniversary of the granting of the charter to old Christian University. The history of those seventy-five years has tragic and heroic chapters. It is planned to give a pageant of this history on the grassy slopes of the campus. Dr. W. E. Schultz, head of the department of English, is writing the pageant.

Landscape architects are preparing a landscape program for Culver-Stockton College. A complete topographical survey has been made. The wonderful location offers great possibilities for a campus of surpassing beauty. Buildings, walks, drives, plantings and other improvements are mapped out for a hundred years or more on a definite plan.

*Cisco, Texas.*—The chapel exercises of Randolph College have been featured with emphasis on "Peace." President T. T. Roberts, who represented the Rotary Clubs of this section at Antwerp, has accentuated the thought of international good will and amity on all occasions, in keeping with the keynote of the conference he attended this summer. Also lectures have been given by John W. Tyndall on the Bible and its teachings.

A fine gift of the year to Randolph College, which permits the establishment of a Bible Chair, has been made by Mr. and Mrs. L. C. Brite, who have given largely to Texas Christian University. More than one hundred young people are taking courses in the Bible. Professors W. F. Bruce and J. T. McKissick are giving most of their time to this department, and several young men and women are preparing to preach and go to the mission field. No department of the school is more popular.

The football squad of Randolph College has not met with defeat, nor has its goal line been crossed. Coach Monroe Sweeney has developed one of the best machines in the state of Texas, and one which will rank high when the last whistle is sounded.

*Indianapolis, Indiana.*—The celebration of the one hundredth anniversary of the opening of Walter Scott's campaign on the Western Reserve was observed with appropriate exercises by the College of Religion, Friday, November 18. Brief addresses upon various phases of Scott's work were made by Dr. Thomas W. Grafton, Professor Bruce L. Kershner and Dean Frederick D. Kershner. One of the two literary societies to be established in the College of Religion when it moves to its new location in Fairview Park will wear the name of Walter Scott.

Between thirty-five and forty of the students who are now enrolled in the College of Religion are filling regular speaking appointments on Sunday. Eight churches in the city of Indianapolis are being ministered to by Butler students, and three others have members of our student body as directors of religious education. Since January 1, 1927, one of the students has had 107 additions to the church which he serves, without having had any evangelistic help from the outside.

*Los Angeles, California.*—Drake University's football team came to Los Angeles in November, and on the 26th played a game with the University of California, a Methodist institution in the Coliseum. The game was won by Drake, 25-6.

Aside from organizing a Drake rooting section for the game, California Christian College and the Southern California Drake Alumni Club tendered the team and Coach Ossie Solem a banquet that evening in the Christian College dining room that was indeed a Thanksgiving dinner for the boys on the squad, who had been on training table rations throughout their entire season.

The occasion was a happy one and was participated in by about 200 persons. Dr. Seth Nicholson of Mt. Wilson Observatory, president of the Drake Alumni Club, introduced the toastmaster, C. C. Chapman of Fullerton, president of the board of trustees of California Christian College.

California Christian College has always been particularly active in serving her sister institutions wherever possible, and this occasion proved that our youngest institution is right "up and coming" when it comes to promoting the interests of the brotherhood on every occasion.

Though the youngest college in the Board of Education, California Christian College is rising rapidly in enrollment. The present semester has shown the largest increase with 310 students matriculated. This is the first year that full four-year courses in every department have been offered, and students have been quick to take advantage of this offering.

*Spokane, Washington.*—George C. Aydelott, a representative of the department of endowments of the Board of Education is now with Spokane University assisting President Roy K. Roadruck in attempting to put a solid financial foundation under that growing, strategic and promising institution. Mr. Aydelott reports progress and encouragement.

*Fulton, Missouri.*—Recently groups of students from William Woods College have given all or most of the programs at the Sunday evening services of the Christian Church and the Evangelical Church at Fulton, the Union Avenue Christian Church at St. Louis, and the Christian Church at Jefferson City and at Latham. These activities are surely evidence that the young people of our colleges are taking an interest in the church.

Over a hundred of the young ladies of William Woods College have taken membership with the Christian Church, Fulton; fifty-seven with the Methodist Church, and forty-four with the Presbyterian Church. Practically the entire student body belong to some church and attend Sunday morning service and Bible school.

Thanksgiving Day was also "Dad's Day" at William Woods College. Fathers from many states were guests of the college and of their daughters on that day, which was filled to overflowing with helpful speeches, music, jolly college songs, fine fellowship and good things to eat.

*Springfield, Missouri.*—Thirty-seven percent of all students in Drury College are taking work in the School of the Bible this semester. Three hours of such work is required of all for graduation. Twenty are preparing for religious life work.

All the major Protestant denominations are represented in the classes in religion. There are also some Roman Catholic and some Jewish students. There are students from Japan and Chili.

The students preparing for religious vocations are organized in a student fellowship group. They have worked out a special ceremony for receiving new students into the group.

The students in the School of the Bible were given an intelligence test in religion at the beginning of the present semester.

*Camden Point, Missouri.*—The alumni organization of Missouri Christian College is supporting some four or five girls in college and also financing the enlargement of the library.

The survey of Missouri Christian College was made by representatives of the Board of Education during the second week in December, and the findings of the survey will be used by President G. H. Fern in his future plans for the institution.

President Fern has spoken at a number of the county conventions. He also represented the Board of Education in the One-Day Convention at St. Joseph, November 18.

*Wilson, North Carolina.*—Dr. W. E. Macklin, our well-known missionary of China, spoke in chapel to the faculty and students of Atlantic Christian College. He told of the thrilling escape of the missionaries from Nanking, of their wonderful calmness, courage and faith when faced by the threatening Chinese soldiers, and of their safe arrival in Shanghai. It

(Continued on page 62.)

# The Good That Men Do

## A Wayfarer Helped

A MAN came to my home selling pencils several times and I soon found he was suffering from what several doctors told him was an incurable trouble of the spine. He suffered terribly all the time, either sitting, lying down or walking and was so eager to be helped, but of course had no money. One day he told me that one of our best doctors here would help him free of charge if he could get to the hospital for about three weeks for special treatment. I told him to make arrangements to go, I would see to the rest. This was explained to the ladies of the Linwood Boulevard Church, and they responded to the appeal wonder-

fully. At a church meeting enough was collected to pay for fixing his brace, the total amount being \$60. The man was here again about one week ago and is able to do almost any amount of walking now and to lie down and sit without any pain, something he has not done for about eight years. He thinks the response to help for a perfect stranger was wonderful and I am sure he will pass the spirit of it on all his life.

NELLIE M. KRYDER.

Kansas City, Missouri

## Careful Driving

A BOSTON newspaper has a reporter scouting about the city on the lookout for careful driving which he rewards with a five dollar gold piece. Recently this was given to the driver of a truck. The story follows:

The day was wet. The pavement of Shawmut Avenue was slippery. Yet cars ran along at the usual speed. The corner was a good one because there is a lot of traffic there and the neighborhood contains many children.

A woman, whose appearance indicated foreign birth, was seen coming downtown on the west side of Shawmut Avenue. She was pushing a baby carriage. At the curbing at the corner of Shawmut Avenue and Castle Street she paused. Automobiles ran past in front of her. She was standing where the drivers must have seen her.

She stood there, with the rear wheels of the carriage on the curb and the front extending out over the gutter. Cars continued to pass in front of her.

Eventually, down Shawmut Avenue from the south came a great, big, yellow ice-cream truck. On the front seat were two men—a driver and a helper. The truck started to turn west into Castle Street. The driver saw the woman and the baby carriage. He came to a full stop and signalled to the woman to cross. She did.

## Recalling a Hero

“EVER Hero Penniless” was the headline. Who remembers the name of John R. Kissinger? Yet he played a part in ridding the world of a great scourge. Turn back to the winter of 1900 in Cuba. Yellow fever was a terror in those days. The Government, startled by the spread of the disease among American troops, sent a commission headed by Walter Reed. His job was to find out what caused yellow fever. His suspicions were soon directed to the stegomyia mosquito. But he needed proof. He sent out a call for volunteers. Kissinger and another private named John J. Moran were the first to respond. Dr. Reed pointed out the danger. They were deter-

mined. He talked of compensation. They refused. “Gentlemen, I salute you!” said he. Later he declared that this exhibition of moral courage had “never been surpassed in the annals of the army.”

LET this be written, though you write no more: No man departed hungry from his door, The good or undeserving. To the knave And to the noble both a meal he gave, Nor tried too hard to judge between the two; Knave might be knave, and yet one never knew. There might be guilt in many a circumstance, And yet he did not dare to take a chance. A hundred rascals he would give his gold Rather than help from one good man withhold.

Let this be written: That he gave to kings His loyalty, his love to many things. He never caused a child a needless pain, He never turned a dog out in the rain. He loved a rose as some men love a crown, And saw the beauty in the thistledown. Some called him fool, because he spent an hour To build a trellis for a fainting flow'r. If to be fool to be too kind is meant, Let fool be written. He will be content.

—DOUGLAS MALLOCH.

we have succeeded in producing a case of unmistakable yellow fever by the bite of the mosquito. \* \* \* Rejoice with me, sweetheart, as, aside from the antitoxin of diphtheria and Koch's discovery of the tubercle bacillus, it will be regarded as the most important piece of work, scientifically, during the nineteenth century. \* \* \* Major Kean says that the discovery is worth more than the cost of the Spanish war.”

Thanks to these men and their associates, yellow fever, which used to take its toll of tens of thousands dead, is a menace no longer—at least so far as the Americas are concerned. In 1925 only three cases were reported from the entire Western Hemisphere—and even these three were not certainly authentic! —New York Times.

## Another “Good That Men Do” Column

A N ANTIDOTE to the harsh *Americana*, a column in *The American Mercury* devoted to a collection of various imbecilities gathered throughout the land, the *Saturday Evening Post* has started an anthology with the same title, which is, however, a compilation of sacrifices, broad-mindedness, intelligence, and noble deeds often unearthed in the least likely places.

## As We Live

A T A recent One Day Convention held in our city, Mrs. O. H. Greist, general secretary of the woman's missionary society in Indiana, gave an address at the banquet for women. Mrs. Greist's message was a strong appeal for Christian womanhood to so live day by day that our very presence will radiate Christ, even to those about us who hold the most menial positions.

The speaker very modestly declared that she cooked the biggest meal of the week on that day when her colored girl came to clean house; she was doing the heaviest labor, and why should she not have the best there was to eat? Again, Mrs. Greist called our attention to the spirit in which we bought our fresh vegetables from the vender, whatever his nationality. The Christian woman has a responsibility, peculiar to her position in the home; a soul may be reclaimed or lost, as we express our thoughts, in either our looks or words. The vender may not speak our language, but he can read our face.

The good we do, radiates through others, long after we have “crossed the bar.”

Logansport, Indiana.

MRS. A. T. VAN WINKLE.



# Station UCMS Broadcasting

**F**RIENDS everywhere will be happy to learn of the progress being made by Mrs. Anna R. Atwater, who was operated on for internal goiter at the Kahler Hospital Hotel, Rochester, Minnesota, on December 1. Because of her advanced age and weakened heart, the operation was especially critical, but skill of the doctors undergirded by the daily prayers of her friends, together with her own remarkable vitality, worked wonders. Within a week she was reported out of immediate danger and as we go to press, on December 10, word comes that she is sitting up three and four hours a day.

Encouraging word also comes from Miss Mary Kelly, who broke both knees in an automobile accident in the Philippines about four months ago. Aided only by her crutches she is able to walk slowly from her room in the Mary Chiles Hospital, Manila, through a short passageway, to a comfortable vantage point from which, sitting in her wheelchair, she can watch the people coming and going. The past month has brought her the conviction that she will walk again, and this will give her courage to make the necessary effort.

On December 2, Dr. and Mrs. Douglas Corpron, Miss Laura Lynn Major and Miss Grace Tedford arrived in San Francisco on the S. S. President Jefferson, from the Philippines, whither they had gone after the disturbances in China.

Good word comes from the Royal J. Dye family in Los Angeles. Mrs. Dye, who underwent a serious operation early last spring, is greatly improved as is also Dorcas, the second daughter, who was critically ill this fall.

The compilation of the 1927 Year Book has now been completed and will be sent to all churches desiring a copy who contribute to the work of the United Society.

The central committee of the Commission on the Ministry will meet February 16-17 in Indianapolis. The executive committee and secretaries of the United Society, the educational leaders and the state secretaries have been invited to attend, to consider the many problems involved in creating a comprehensive pension provision.

Miss Nora Darnall, superintendent of children's organizations and editor of *King's Builders* will be released for one year's study, beginning February 1. Miss

Darnall plans to attend the school of religious education at Boston University.

The sympathy of all friends is extended Mr. and Mrs. F. J. Huegel, our missionaries in Mexico, in the death of their two-year-old daughter, Frances Elma, which occurred after a brief illness with intestinal fever on November 27.

A cable has come to the Committee of Reference and Counsel in New York announcing that Chen Yu Gwan has been elected president of the University of Nanking to succeed Dr. Bowen.

November 30 was a great day in the office of the United Society from the standpoint of annuity gifts. Three gifts totaling \$12,000 were received, two from former annuitants. (Two-thirds of the annuity

Dr. and Mrs. W. E. Macklin of China are spending the winter at Escondido, Southern California.

Two deaths occurred during the past month in our benevolent homes. After a lingering illness, Mrs. Sarah E. Godwin passed away at the Florida Christian Home, Jacksonville. At the same home, "Aunty" Mary Flower, whose 94th birthday party was featured in the December number of WORLD CALL, died on December 6, after an illness of three days.

Because of the greatly increased program planned by the missionary organizations department additional workers will be required. At the last meeting of the executive committee, December 13, Miss Alma Evelyn Moore, state secretary of Kansas, was called as a secretary, and Miss Mayme Garner of Texas was called to be associated with Miss Anna Clarke. Miss Clarke and Miss Garner will carry much of Miss Darnall's work while she is away. Miss Etta Nunn, our missionary in Mexico at home on furlough, has been called as a special field worker to serve from January to June.

Much regret is felt in the loss of Mr. Leslie Finnell, associate secretary in the department of church erection, who resigned December 13 to accept the pastorate of the Magnolia Avenue Church, Fort Worth, Texas.

A simultaneous continent-wide Bible reading program is to be carried on throughout the United States and Canada by all the Protestant churches beginning on New Year's Day, reading the book of Matthew in January and the book of John in February.

#### For United States and Canada

1926-27 ----- 1,481,376

1925-26 ----- 1,436,575

TOTAL NET GAIN ----- 44,801

#### For Total World Membership

1926-27 ----- 1,573,263

1925-26 ----- 1,523,307

TOTAL NET GAIN ----- 49,956

bonds issued are issued to those already holding bonds, showing with what satisfaction they view this form of investment.) The annuitants will receive a good income throughout their entire lifetime without further thought as to investment. They also have the satisfaction of knowing that their money is used in the Lord's work.

The United Society has received a \$1,000 bequest from the estate of Miss Ida H. Walton, deceased, Covington, Kentucky, in memory of her uncle and aunt, Mr. and Mrs. Andrew Jackson Whipp. This is a gift for the department of the ministry of the United Society.

The dates for the International Convention which meets in Columbus, Ohio, have been changed slightly—from April 18-24 to April 17-22, 1928.

Mr. and Mrs. R. A. MacLeod and three children and Mr. and Mrs. Marion H. Duncan, and their two young children, missionaries in Tibet, sailed from Rangoon on November 12 for home by way of Europe, after a long and extremely hazardous journey by caravan across Szechwan province and upper Burma. A full account of their unusual experiences on the trip will be given in a later issue of WORLD CALL.

A wedding of interest to a host of friends all around the world took place in Danville, Illinois, in October when Miss Mary Payne became the bride of Edward McGavran, son of Mr. and Mrs. J. G. McGavran, missionaries in India. Both are graduates of Butler University and at present Mr. McGavran is completing his course in the Harvard Medical School. After spending some time in hospital work in this country, they will spend a year in London studying tropical medicine and will then proceed to India in medical missionary service.

An interesting visitor to headquarters last month was Mrs. O. J. Goulter of Luchowfu, China, and the three young Goulters, all looking so fresh and lovely that it seemed the nightmare of war through which they passed in escaping from Luchowfu had never occurred. They were en route to New York to join Mr. Goulter who is studying at Columbia University.

# Glimpses of the Religious World

**A**MONG important interdenominational meetings scheduled for early in the new year are four of special significance.

The tenth quadrennial Student Volunteer Convention will be held in Detroit during the holidays, December 29-January 1. The Foreign Missions Conference of North America will meet at Atlantic City, January 10-13, in the Vernon Room of Haddon Hall. It is planned to hold a joint young people's session on Sunday afternoon, the 8th, with the Federation of Women's Boards. The Third Conference on the Cause and Cure of War will be held at the Washington Hotel, Washington, D. C., January 15-19, the chief feature of which will be two round tables, one on the cause and cure of war, the other on the foreign policy of the United States. A Church Comity Conference will meet in Cleveland, Ohio, January 20-22 composed of 500 representatives of our Protestant organizations, to discuss one of the most pertinent problems before American Christians today. The conviction is growing that there is competition between the denominations. This conference will make a thorough study of the whole subject and upon the basis of the facts, propose remedies.

The tenth biennial convention of the Young Women's Christian Association of the United States of America will be held in Sacramento, California, April 14 to 20. The two thousand delegates present will represent every cross-section of life. Miss Maude Royden who will come from England for a lecture tour in January will include the convention on her itinerary.

A worker in South Africa, speaking before the National Council of Congregational Churches, reported that there are at present sixteen interracial committees in that country, modeled after our American interracial committees. This is in sharp contrast to the Color Bar Act as well as a more recent act in the program of native segregation by which the Governor General is given complete control over the native tribes, their chieftains and their lands. The report went on to say, however, that, "It must be confessed that the Christian church has not exerted itself as it might to protect the interests of the native peoples," and heretofore some of those interested and active in native affairs have not looked for much encouragement from church members. This is food for thought for churches in America which likewise have a "nominal" interest in interracial work.

The World Day of Prayer will be observed on February 24. The theme is "Breaking Down Barriers," and in sending out the call, the women's boards make special mention of its significance, saying, "We dare not pray for the breaking down of barriers unless we are willing to do all that we can to make possible an answer to our own prayers." This is the slowly dawning conviction of religious

and social workers everywhere, and will surely usher in the new day of righteousness.

Dr. W. G. Landes has resigned as general secretary of the World's Sunday School Association to accept the position of general secretary of the New York State Sunday School Association.

World's Association for the past ten years and is familiar with the duties and responsibilities which have been placed upon him.

The first nation-wide exhibition of the creative work of Negroes of America in the fine arts will be held in New York January 5-15, at the International House on Riverside Drive.

Livingstone's successor in the African mission field, Dr. Robert Laws, has returned to England after fifty-two years of unbroken service in the heart of Central Africa.

He leaves behind him on the shores of his African "parish," Lake Nyasa, a flourishing community with 765 mission schools under its control. He says, however, "Africa's needs are much greater now than when I answered Livingstone's call and first saw the waters of Lake Nyasa."

Dr. Laws worked as a boy at his father's trade of cabinet making in Aberdeen for seven shillings six pence a week. After the day's work he studied arts, theology and medicine. He received his "call" in the early part of 1875.

With a few friends he made a small steamboat in Glasgow yards and named it "Llala," taking it in sections to Chinde at the mouth of the Zambesi. Assembling the boat there, they reached Shire, took it to pieces again in order to travel overland and reassembled it at Lake Nyasa, launching the first boat seen on any Central African lake on October 12, 1875.

The Legislative Council of Colombo, Ceylon, adopted a resolution for immediate prohibition in the northern provinces, and ordered the Colonial Secretary to introduce a scheme for enforcement before January 1.

For the second time in its twenty-five years' history, the Nobel prize for literature has been awarded to a woman. It is an Italian writer who has just won the coveted honor—Grazia Deledda, a native of Sardinia, whose greatest book, in the opinion of many critics, is *The Mother*, (*La Madre*), published in America in translation by The Macmillan Company.

Two gifts of significance have been made recently by John D. Rockefeller, Jr. They both bear the stamp of international thinking. The University of California received \$1,750,000 for the erection of an International House in which 300 rooms are set apart for foreign students and 200 for American students. Toward the erection of a Y. M. C. A. Center in South Africa, Mr. Rockefeller gave \$25,000. This work is carried on by Max Yergan, secretary from America to the Negro native population of South Africa. In addition to these gifts, last month Mr. Rockefeller presented, unsolicited, a generous sum to the cause of Judaism.

## Education

*Remembering Mark Hopkins and James A. Garfield*

Mark Hopkins sat on one end of a log  
And a farm boy sat on the other,  
Mark Hopkins came as a pedagogue  
And taught as an elder brother.  
I don't care what Mark Hopkins taught—  
If his Latin was small and his Greek was naught—  
For the farmer's boy he taught, thought he,  
All through lecture time and quiz,  
"The kind of a man I mean to be  
Is the kind of a man Mark Hopkins is!"

Philosophy, languages, medicine, law,  
Are peacock feathers to deck the daw,  
If the boys who come from your splendid schools  
Are well-trained sharpers or flippant fools.  
You may brag of your age and your ivied walls,  
Your great endowments, your noble halls  
And all your modern features,  
Your vast curriculum's scope and reach  
And the multifarious things you teach—  
But how about the teachers?  
Are they men who will stand in a father's place,  
Who are paid, best paid, by the ardent face  
When boyhood gives, as boyhood can,  
Its love and faith to a fine, true man?  
No printed page nor spoken plea  
May teach young hearts what men should be—  
Not all the books on all the shelves,  
But what the teachers are themselves.  
For education is: Making men;  
So is it now, so was it when  
Mark Hopkins sat on one end of a log  
And a farm boy sat on the other.

—Arthur Guiterman.

Dr. Samuel D. Price has been made associate general secretary of the World's Association and placed in charge of the work at headquarters, 216 Metropolitan Tower, New York City. Dr. Price has been assistant general secretary of the

# Missionary Societies

## Prayer Thoughts

*Our Father, we look up to thee, to thank thee as the giver of every good and perfect gift. We thank thee for life and love, for beauty and song, and for the joy of service. We love to pray to thee as Our Father, but we ask thy forgiveness that many times we say the words lightly and formally. Give us, we pray, a new experience of thee as our loving FATHER. Give us a new understanding of responsibility when we pray OUR Father. We thank thee for this tie that binds "the whole family in heaven and earth" close to thee, Our Father, and Jesus Christ our Savior.—Amen.*

## Plain Teaching

Bible Study: Rom. 1:16; Gal. 3:26-28; Matt. 23:11, 12.

**W**E ARE told that the Mohammedans have ninety-nine names for God in their religion, but among them all they do not have "Our Father."

In shining contrast, these two words with their infinite depths of meaning, give us the Christian view of God as clearly taught by Jesus in the gospels.

In the Sermon on the Mount, which seems to be very truly Jesus' text for all his after life and teaching, he speaks of God as Father seventeen times. He not only recognizes his own personal relation to God as that of a son to a father, he proclaims God as the Father of all men who will so accept him. Thus in his speaking he says oftener "your Father" than "my Father."

One of the very first recollections of grammar tucked away in my memory is that the plural of the first personal pronoun indicates "a company of which the speaker is one." So Jesus did not teach his disciples to pray "My Father," but "Our Father," thus expressing not only the Fatherhood of God, but the brotherhood of man.

So when we pray as Jesus taught us, we should recognize the tie that binds us to men and women everywhere, whatever their color or religion or environment. This tie brings also the obligation of service, wherever and whenever the call comes to us for help. John Ruskin says, "God is a kind Father. He sets us all in the places where he wishes us to be employed; and that employment is truly 'Our Father's business.' He chooses work for every creature which will be delightful for them if they do it simply and humbly. He gives us always strength enough and sense enough for what he wants us to do. If we either tire ourselves or puzzle ourselves, it is our own fault. We may always be sure, whatever we are doing, that we cannot be pleasing him, if we are not happy ourselves."

"Our Father"—how wonderfully Jesus helps us to know God. He uses no scientific formula, no philosophical analysis, but just two words that the simplest may understand.

Dr. Shelton, at one time when he was in the homeland, and visiting Dr. Iden's "Upper Room" class, told of a poor, ignorant Tibetan woman to whom he tried to teach the Lord's prayer. She refused, however, to learn more than the first two words of it. He insisted vainly, until she declared she did not care to know any

more. If God was her Father, she could just trust him for all the rest.

Oh yes, he is a good, kind Father, but how about that "Our"?

ELLIE K. PAYNE.

Indianapolis, Indiana.

## Missionary Society Program

*Forward Through the Ages*

**FEBRUARY**

"Our Father"

**BUSINESS SESSION: PRESIDENT IN CHARGE**

**PROGRAM**

*Devotions: Plain Teaching. Romans 1:16. Gal. 3:26-28. Matt. 23:11-12.*

*Hymn: Where Cross the Crowded Ways of Life*

*Talk: Negro Disciples and Their Contribution*

*Readings from Negro poets such as Paul Lawrence Dunbar.*

*Forceful Facts About our Negro Churches and Schools.*

**DISCUSSION:**

1. What is the Christian solution of the race problem?
2. What are Christian women doing to solve it?
3. State some of the social and political effects of the recent Negro migrations.
4. What great contributions to art, science, music and literature have been made by Negroes?
5. Tell something of the history and success of the "Interracial Sunday" observed in February.

*Special Songs: Negro Spirituals Offering Service*

**Prayer:**

*Forgive us for saying with our lips that we are all brethren and all children of our Father in heaven, and for lives which give the lie to the assertion. Forgive us our pride of race and class, and for the contempt of others.*

## Bibliography for February 1928

### Books

*The Adventure of the Church*, Cavert, Chapter IV.

*New Paths for Old Purposes*, Burton, Chapter IV.

*Book of American Negro Poetry*, J. W. Johnson ----- \$1.75

*The Clash of Color*, Mathews ----- 75c, \$1.25

*Christianity and the Race Problem*, Oldham (booklet) ----- \$.15

*The Upward Climb*, Haskins ----- \$.75

*Dark Water*, W. E. B. DuBois ----- \$2.25

*The Gift of Black Folks*, DuBois ----- \$2.00

*Harlem—Mecca of the New Negro*, Survey Graphic, March, 1925 \$ .50

*East by West—Our Windows on the Pacific*, Survey Graphic, May, 1926 ----- \$ .50

*Book of Negro Spirituals*, Baptist Publishing Company, Nashville, Tenn. ----- \$.25

Eight free pamphlets will be sent upon request, by the Commission on Interracial Cooperation, 409 Palmer Building, Atlanta, Georgia.

**Patent Sides:** A weekly sheet issued by the promotional division of the United Christian Missionary Society containing short, spicy notes from its various fields of work. (Copy free each week upon request.)

**WORLD CALL:** (Refer to your own back number file, as **WORLD CALL** may not be able to supply the demand.)

"The Climbing of a Race," Vance Smith, September, 1927, page 30.

"Mexico and the United States," S. G. Inman, March, 1927, page 22.

"Things are Happening at Huber's Station," April, 1927, page 37.

"Is Our Youth Color-Blind?" W. R. Holder, May, 1927, page 17.

"Come Into My Basement," Polly Dye, May, 1927, page 20.

"The Missionary Significance of the Lord's Prayer," December, 1927, page 25.

### Suggested Poems

"Ships That Pass in the Night," Dunbar.

"Ere Sleep Comes Down to Soothe the Weary Eye," Dunbar.

Human freedom consists in perfect adjustment of human interests and human activities and human energies to one another.—Woodrow Wilson.

# All From Texas

## The Newest Organization

THE woman's council of Mt. Auburn Christian Church, Dallas, Texas, is the newest organization in the church. When the Mt. Auburn church was first organized, the women formed a ladies aid society and a woman's missionary society, but for some time have felt the need for a better organization.

A committee from the aid society was appointed to look into the matter and investigate the "woman's council" idea. In June of this year Mrs. C. A. Martin, who is president of the woman's council of South Side Christian Church in San Antonio, visited her former home in Dallas. She was asked by the Mt. Auburn women to help them in their problem, and under her direction, the women perfected a woman's council organization.

They took the names of all the women of the church roll and after dividing the territory into four districts, divided the names accordingly.

These officers were installed on Wednesday night, June 29, with a beautiful and impressive ceremony. A general meeting was called for Thursday, June 30, at which time the circle president was given a list of all the women in her district who were members of the Mt. Auburn Christian Church. Each circle then elected a duplicate set of officers to care for the business of the circle.

A full set of officers was chosen and the following chairmen of committees: missionary, benevolent, relief, calling, educational, hospitality, music, WORLD CALL, patriotic, evangelistic, teen-age, Endeavorers, junior Endeavorers, publicity, parliamentarian, and kitchen and dining room.

We have also added a regularly accredited Bible study class especially for the high school students, who get regular credit the same as in their other studies. Already there is an enrollment of sixty-five, besides a number of visitors who attend when possible. They meet each Wednesday night at the church promptly at seven o'clock for a ninety-minute period. Mrs. C. A. Chasteen is in charge of the class.

Then too we have one of the finest men's organizations anywhere. It meets every Sunday morning at nine-thirty in a little hut alongside the church, with the pastor, Charles A. Chasteen, as teacher and leader. A business and social evening once a month is popular with all the men of the district.

MRS. EVA M. BANTZ.

## A Spirit of Cooperation

**A**BOUT two years ago First Christian Church, Wichita Falls, Texas, combined its two women's organizations into a woman's council.

Nearing the close of two years' work, it stands first in membership in the state and second in offerings in the state.

The women are divided as nearly equally as practicable, in ten divisions, with a leader and secretary for each. A general or united meeting is held once each month except during the months of July and August. Each division is responsible for one general meeting program, refreshments, etc. The programs are outlined by a program committee. The executive board meets on Friday before the general meeting, the first Monday of the month. Each division leader is responsible for one devotional of the executive meeting, which is held in the church.

Once each month division meetings are held in ten different homes. WORLD CALL programs are used in these meetings. There are usually about five women on each program, making a total of fifty women on programs held in the homes each month, resulting in 500 participations in missionary programs in a year's time.

The dues are \$1.00 per month, but no woman is denied membership who cannot pay. Those who desire to do so make love gifts in addition to dues. The money is budgeted. The amount this year was \$2,000 to the United Christian Missionary Society, \$500 to the district evangelist, \$300 to the state orphanage, \$250 to a local day nursery, \$50 to the local Mexican school, making a grand total of \$3100 for others; and leaving a balance of \$900 for local incidentals.

In WORLD CALL subscriptions the executive board of twenty-five members is

100%. About 135 women in the organization subscribe. There is a missionary library of 100 books. The books are divided and circulated by divisions and each book is read several times during a month's time.

There has never been a greater spirit of unity and cooperation among the women of this church than at the present time.

## A New Plan

**W**E ARE introducing a new plan for the regular meetings of our missionary society at East Dallas this winter. It is this: We have four circles of about fifty women each. Every circle leader is a new woman, that is, has never led a missionary circle before, so to give her confidence and advice we have in each circle an adviser, a woman who has been a circle leader before.

Each circle meets at the church in its own room at eleven o'clock every first Monday. The program as outlined in WORLD CALL is used. In this way there are four times the usual number of women preparing and appearing on the program each month.

At twelve fifteen we all go into the dining room where a one plate cafeteria lunch is served for twenty-five cents by our banquet committee—a group of six or eight women.

At one o'clock we reassemble in our smaller auditorium, have a short business session during which the circles report, and then Mrs. L. N. D. Wells gives a forty-minute lecture on "Missionary Current Events." We dismiss promptly at two o'clock so that the mothers are at home when the children get home from school.

The plan seems popular and so far is working perfectly.

MRS. BOYD KEITH, President.

## A Dynamic Program

**T**HE membership of the woman's missionary society when we came to Balingier, about one year ago, was nineteen. The aims at that time were eight new members and eight subscriptions to WORLD CALL.

(Continued on page 49.)



Woman's Council, Mount Auburn Christian Church, Dallas, Texas

## Echoes From Everywhere

### Back Home Again

I am happy to be home with my family again. Four months in California with friends and relatives gave me strength to take up my work again. The California Home is beautiful and they were all lovely to me during my stay there, but this is home to me, with all the word implies.

MRS. FRANCES M. CARVIN, Superintendent.

Jacksonville, Florida.

### From the Wema Station

Mr. and Mrs. Virgil F. Havens, of the Wema mission station in Africa, baptized thirteen recently at Boende. This makes forty-one for the Wema district since the first of the year.

A hectare (100 acres) of land at the Bosombo village has been granted to the Congo mission and the Wema station will clear a part of it and put it in cultivation, erect buildings and establish an out-station there as a base for evangelizing the surrounding area.

The work of the Wema station moves forward. The industrial building will soon be up and a good beginning has been made on the brick plant with two long drying sheds. Provision has been made to house four small families of missionaries. Also houses for the boys' school are under construction and the workmen are being put into better, though temporary, quarters.

### Furnishing a Room

Mrs. Jennie Hill of Waynesville, Illinois, has furnished the room occupied by Miss Stebbins, in memory of her mother, Mrs. Mary Fults. She made the trip over here and with the assistance of Mrs. N. C. Rawlings, our secretary, selected the furnishings. This seemed to mean a great deal to her and is an appreciated service for the Home.

MRS. M. C. REDD.

Jacksonville, Illinois.

### Helping Through Good Literature

These are certainly busy days for me. The Mission has decided that I am to have the library as my special charge. Of course I am delighted, as I was once a librarian. I have found that we have a perfectly wonderful opportunity with it. I am classifying the new books (over 200), and reclassifying the old ones. Over a thousand books were handled last week. My pet project is a child's section. In connection with this part of the library I hope to have a story hour.

The evangelical union of the city plans to use part of the library for its religious books, which will be sold.

When the library is in order I hope to introduce the various groups, such as

teachers, ministers and other workers, to it, with emphasis on certain types of books.

EDNA LICK.

San Luis Potosi, Mexico.

### Bringing Cheer To Our Aged Guests

One of the pleasant events of the past month in our Northwestern Home for the Aged, Walla Walla, Washington, was the

### Give a Thought to Africa

By Hosea K. Nyabonga

(The author of the following verses is a native of Uganda, East Africa, who is now a student at Clark University, Atlanta, Georgia. He is the eldest son of a native king, and consequently is heir apparent to the throne. He is a devout Christian, has a fine mental endowment, and is fitting himself for the largest possible service to his people on his return to Africa.)

Give a thought to Africa!

'Neath the burning sun,  
Hosts of weary hearts are there,  
Waiting to be won.

Many idols have they,

But from swamp and clod  
Many a voice is crying out  
For the living God.

Breathe a prayer for Africa:

"O thou God of love,  
Send thy blessings on the tribes,  
From thy home above."

Swarthy lips when moved by grace  
Can most sweetly sing;  
Pray that Afric's heart may be

Loyal to our King.

Give your love to Africa!

There our brothers call.  
Bring release from slavery,  
Break sin's bitter thrall.

White shall love the black man,

Each forget the past;

In the father's house above,

All will meet at last.

birthday party for five of our guests whose birthdays occurred in the last four months of the year.

MRS. J. B. HOEL.

### Bondurant

#### Doubles Membership

The woman's missionary society of Bondurant, Iowa, has doubled its membership of twenty-three. Its members now include almost the full active adult membership of the church both men and women.

Mrs. Mary Ingle Hughes of South America is a member of the church and the greater part of the increased membership was gained at a farewell service for Mr. and Mrs. Hughes.

Their last meeting was made a reception for the new members and a Chinese

flag was presented the society by the state in recognition of its accomplishment.

ANNETTE NEWCOMER.

### Free Medical Service

A hospital staff for the benefit of residents of the Christian Home for the Aged, Jacksonville, Illinois, has been organized to give service as needed. Recently Mrs. M. C. Redd, superintendent, entertained the directors of the institution at a dinner, at which time the medical service plan was explained and the directors expressed their appreciation of these specialists in donating their services in this way.

### In Memoriam

Mrs. M. V. S. Woods, November 1, 1927, Los Angeles, California. Widow of Hiram Woods, minister. Active in Magnolia Avenue Church and always greatly interested in missions. Lived for years in Danville, Illinois. Age 83.

Mrs. H. A. Hershberger, November 11, 1927, at Washington, D. C., following an automobile accident. Beloved president of Wyoming Avenue missionary society, Kingston, Pennsylvania.

Mrs. Thomas Jackson, October 31, 1927, Akron, Ohio. Devoted member of East Market Street Church of Christ. Age 38.

Mrs. N. M. Shelton, September 22, 1927, Macon, Missouri. One of the "pillars" of the church. Age 69.

Mrs. Christine Foreman Chapman, November 11, 1927, Wellsburg, West Virginia. Six years a shut-in but kept up her contributions and reading for missionary society. Age 79.

Mrs. T. W. Caskey, November 29, 1927, Wichita Falls, Texas. Faithful member of First Church for thirty years.

Mrs. L. T. Hyatt, August 1, 1927, Wichita Falls, Texas. Beloved member of First Church for more than thirty years.

Miss Ella Beard, November 29, 1927, Virginia, Illinois. Faithful member of church and missionary society.

Mrs. Kate Gilbert, November 7, 1927, Terre Haute, Indiana. Charter member of missionary society of Central Church. Age 81.

H. G. Connelly, November 13, 1927. Beloved pastor Central Christian Church, Terre Haute.

Mrs. Ida Summers Tisdall, October 13, 1927, Mansfield, Ohio. Wife of the pastor of First Christian Church and devoted to every good work.



Class of boys at the First Church, Lawrence, Kansas, taught by S. B. Braden. In the class are Chinese, Hindu, Filipino, Japanese and American students

#### Teaching and Training

Dr. S. B. Braden, director of the Kansas University Bible Chair, Lawrence, Kansas, has been invited by the director of religious work at Haskell Institute to be responsible for the teaching of the leadership training class. A class of about twenty-five of the highest type Indian students who are interested in religious work constitute this class.

The task of Dr. Braden will be that of giving these students the kind of training which will fit them for places of educational responsibility among their own people. He began this work October 30 and the plan is to give a two-year course of instruction.

Along with his many other duties, Dr. Braden teaches a class of university men at the First Church in Lawrence every Sunday morning. In this class there are Chinese, Hindu, Filipino and Japanese students.

#### Missionary Banquet

Our missionary society of Central Church, Pueblo, Colorado, recently had an evening meeting, with a banquet as a

special feature. More than a hundred were present. Songs used in the WORLD CALL banquet at the state convention added enthusiasm to the occasion. The program used was the one outlined in our year book and we chose a man to lead the discussion. One man in answering one of the questions gave statistics on the number of foreign people here in Pueblo working in the steel mills and told us what is being done for them. We thus saw the opportunity to apply Christianity to giant industry in our own city.

Our membership was increased that night by three—two men and one woman. The success of the meeting was due to the wonderful program outline and material sent out from the United Society. We hope to make the missionary banquet an annual affair.

MRS. RAY BAILEY.

#### All From Texas

(Continued from page 47.)

January, 1927, we succeeded in breaking a forty-year precedent by promoting a division in the one society, then our young matron's society was organized with four members taken out of the old group, together with four recruits. It was or-

ganized into two groups or teams; each team leader being impressed with the importance of her task. Every effort was made to inoculate members of long standing with a vision and to charge them full of enthusiasm, giving real distinction to those doing efficient work. Each team was impressed with the fact that it was organized, not on a theoretical, but on a working basis. Intrinsic goodness was not enough—each member must be good for something, a dynamic program for the kingdom, being substituted for static piety. The command, "Go ye" was literally accepted.

As this young organization began to function the older division began also to increase both in interest and membership. At the end of two months a reception for the new members was given, and a report was made as follows: forty-four new members and forty-six WORLD CALL subscriptions. Shortly after our revival nine more new members were received.

The increase through proper organization, linked with greater vision resulted in the following increase: from nineteen members and twenty subscriptions to WORLD CALL, to seventy-four members and sixty-seven subscriptions. Three new Endeavor societies were organized by the pastor, Leslie G. Smyth, and all are thriving and doing excellent work.

MRS. LESLIE G. SMYTH.

#### Hidden Answers

1. What is the oldest institution of learning west of the Appalachian Mountains?
2. What of our schools in China?
3. What forward step has Butler College taken?
4. What project was put on at Cleveland?
5. What are the themes for the Youth Convention?
6. Who are Mr. and Mrs. Lee Hough?
7. What new material is being included in World Call?

#### Remembering the Natal Days of Those Who Represent Us

February

2. William H. Erskine, Japan.
4. Hattie P. Mitchell, Africa; Mrs. Nora Baird Marx, China.
5. Harriet E. Young, Mexico.
6. Charles E. Benlehr, India; Mattie W. Burgess, India; Mary Graybiel, India; Mrs. Mary Hilton Lemmon, South America; Fay E. Livengood, India.
7. Thomas A. Becket Young, Japan.
8. Mrs. Elma Inez Hill, India.
10. Mrs. Maude P. Grainger, India.
11. Wilfred Ernest Gordon, India.
12. Marie Elizabeth Serrill, Philippine Islands.
13. Mrs. Velma H. Miller, India; Kenneth Charles Hendricks, Japan.
14. C. H. Plopper, China.
15. Mrs. Evelyn Utter Pearson, Africa; Mrs. Katie H. Russell, Africa; Dr. Charles C. Drummond, India.
17. Mrs. Annie L. Macdougall, India. Mrs. F. E. Meigs, China.
19. Ira D. Crewdson, Japan.
22. Mrs. Isabelle Marshall Davis, India; Dr. George Lewis Hagman, China.
23. Anna Bell Cowdrey, India.
24. Mrs. Beatrice Alexander Boyer, Africa; E. R. Moon, Africa.
25. Mrs. Grace C. Corpron, China; Clement Manly Morton, Porto Rico; Elma Clementine Irelan, Mexico.

# Christian Endeavor in Far Away India

By RAY E. RICE



Officers of Junior Christian Endeavor society, Damoh, India. John Nathan, house father, stands in the rear center

HAVE a look at the officers of the senior Christian Endeavor society at Damoh, India. Most of those boys are not only leaders in Endeavor work but are boy scout members of the school teams and good boys in their school work or in the workshop or on the farm. You know that we love these boys. Yes, I know their names. Your society is supporting one or more of them. I do not know how many Fidelity shares you have taken. But you can just mark it down in your book that these boys who are leaders here in this school are going to be leaders when they go out as carpenters, gardeners, farmers, tailors, teachers or preachers. That is what Christian Endeavor is doing for them. You know I think of this opportunity as about the greatest in the whole world. Just think of the high privilege that is ours. And you are having your part in it too. If it were not for your efforts, this work could not go on.

These boys are givers. They like to work and they want to earn money. They do not have mothers and fathers to spoil them with pocket money. They have to earn it. Next Sunday is our big Rally Day. Every boy in this school is to make an offering. The members of the church thought that they would set a goal for their giving, but I dare say that these boys will almost reach that goal. Those who give now will remain givers the rest of their lives.

As I think of the individual boys, I try to see them as they might have been. I see Budhu whose father was a poor beggar. He gave his two boys to the mission. Now Budhu is a member of the Christian Endeavor society, a good scout, a good student. If it had not been for this

school, he would have been another of the thousands of beggars of this land. The president of the senior society is of the aboriginal tribes of India. His sister is a teacher in a girls' school. His brother is a high school graduate. He too finished in our school. And Steven Tudu is to be another leader. What would he have been had not his father found Christ and if he had not come to Damoh?

All of the boys gather in the dining room for prayers at 6:30 each morning. I always say in my mind, "THE DAMOH BOYS AT PRAYER." Yes, they pray for the boys who have gone out from here. They pray for the evangelistic work of this district and of our mission. They pray for the ones who are placed in authority in this school. They pray for the Chris-

(Continued on page 51.)



Officers of the Senior Christian Endeavor Society, Damoh, India. The president, Steven Tudu, stands in the rear, second from left

## Young People's Christian Endeavor Topics

January

1. Can I Afford Time for the Quiet Hour? Ps. 40:1-8. *A Year Is Born*, December, 1927, WORLD CALL, page 5.
8. What Difference Does it Make What We Do on Sunday? Isa. 58:13, 14. *How to Spend Sunday*, May, 1925, WORLD CALL, page 53.
15. What Difference Does Reading the Bible Make? Ps. 1:1-6. *The Filipino's Love for the Bible*, October, 1927, WORLD CALL, page 17.
22. What Prayer Can Accomplish. Mark 11:20-26. *Prayer Essential to Service*, July, 1927 WORLD CALL, page 38.
29. How Our Church Does Its Work. Eph. 4:7-16. *A Convention of Fidelity, Unity and Liberty*, January, 1927, WORLD CALL, page 5.

## Intermediate Topics

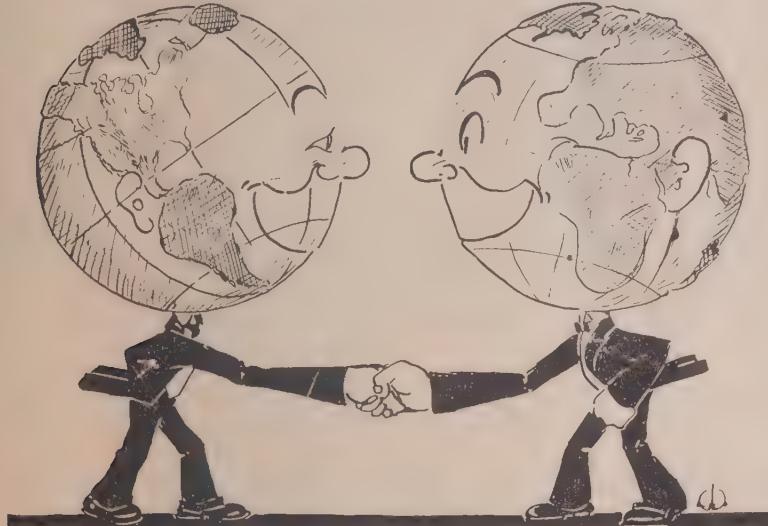
1. Starting the Year with God. Matt. 6:5-15. *A Year Is Born*, December, 1927, WORLD CALL, page 5.
8. How Far Am I Free to Do as I Please? 1 Cor. 9:19-27. *Christianizing Business*, November, 1927, WORLD CALL, page 41.
15. Why and How Should I Study My Bible? 2 Tim. 2:15; 3:14-17. *The Church's R. O. T. C.*, November, 1927, WORLD CALL, page 8.
22. What Influence Do We Have Over Younger Boys and Girls? Matt. 18:5-10; 19:13-15. *The Pebble in the Path*, November, 1927, WORLD CALL.
29. What Has My Church a Right to Expect of Me? 1 Cor. 12:21; 13-13.

tian Endeavorers in America. You may think that it is strange that they should pray for you. It is their utter dependence that makes them pray for you. They know that you are the ones from whom they get their help and support. And I know that you pray for them. Yes, pray for them that they may be able to resist. This land is full of sin. Sometimes, I think that they do not recognize sin. Pray for their Christian Endeavor work, for their scout work, and for every effort that is being made to lead them into genuine, active, live Christian lives.

I could go on and mention the need of tools for our workshop, money for our playground, funds for our play apparatus,

outfit for our wolf cubs and boy scouts. But you are doing well to support our boys. Only it is well for you to know that their needs are great. I pray with you all that this may be your best year. Do not be afraid to place great challenges before your societies. Show them big things to do. Every foreign field is calling. Every station in India is registering its needs. But in a particular way, Damoh calls just now. Let us have a great and generous response. We think it is worth while. We have given our lives to this work and are very happy here. Please consider it a great honor to have the privilege of supporting this work at Damoh.

## When All the Nations Say "Howdy"



**I**N CONNECTION with the One Day Convention held at Enid, October 13, a World Fellowship Banquet was held in the evening at the Central Christian Church. About one hundred fifty young people from Enid and surrounding towns were present. The theme carried out through the evening was "When All the Nations of the World Say 'Howdy,'" and greetings were brought from four nations by young people of these lands. David Menzies, who was born in India and whose parents are now in that land, brought the salaam from India. Malcolm Outhouse, from Canada, who is enrolled in the Bible College of Phillips University, brought a message from his native land. Miss Sara Vazquez, a Mexican girl, now nursing in the General Hospital, Enid, brought the message from Mexico, closing with a very impressive rendition of "La Paloma" in her native language. The four Prokhanoff Brothers, now enrolled in Phillips University, brought a message from their native land of Russia through music. Each of the brothers plays a stringed instrument. Wilbur Leatherman, a student in Phillips, presided as toastmaster of the evening.

A white cross was lighted throughout the program, and the young people were brought to realize that all the nations of the world will not say "howdy" until they join hands at the foot of the cross.

### Helping Others

By Mrs. J. D. Ambrose, Counselor

**T**HE Circle of the First Christian Church at Corsicana, Texas, is one of the oldest in the state, having been organized in 1906, with a membership of twenty school girls.

Beginning in 1914, they have supported Lachiya, a thirteen-year-old girl in the orphanage at Mahoba, India. She was sent to an industrial school later and in 1919 became self-supporting. Then another orphan, little four-year-old Tremi of Bilaspur was adopted, and the girls still take pleasure in supporting her.

The State Orphans Home is located in our city and for the past two years five members of our woman's missionary society have each paid the dues for a girl from this home and made arrangements to bring her to the monthly Circle meetings. They are bright, attractive girls, members of our church, and add much to our pro-

grams. *WORLD CALL* is sent to the Home and also to our public library.

At the October meeting the girls decided to follow the example of the Hillsboro, Texas, Circle, as outlined in September *WORLD CALL*. Someone donated the "box" and the little leaflet "Discomfort Box" was ordered. The "box," with the leaflet, has started on its mission and a nice sum has already been given for our thank offering.

### Circle Program

#### FEBRUARY

*Friendships or Hatreds?*

**HYMN:** *In Christ There is no East or West*

**PRAYER**

**BUSINESS**

**WORSHIP:**

Theme: *Irresistible Power Within Our Reach*

Hymn: *Love Divine All Love Excelling*

Scripture: Luke 7:36-50

Short Talk on Theme

Prayer

Offertory Hymn: *My Jesus I Love Thee*

**PROGRAM:**

*Will Youth Dare?*

*Who's Who.*

*Credo.*

**QUEST HOUR:**

1. Name and locate on a map all home mission work of Disciples of Christ.

2. Have you ever been acquainted with a cultured Japanese? Chinese? Indian? Jew? Negro? If not have you any right to judge their racial possibilities?

3. Did you ever "take off" a Negro in a masquerade or a story or a minstrel show? How? Was it in such a way as to increase the self-respect of any Negro who may have been present or who heard about it?

**Circle of Prayer**

**Helps for the Program**

Divide the Circle members into groups according to their interests. Each selects the study in which they are most interested, e.g., Negro, the Japanese, the Chinese or any nationality. Discover who have been their great leaders? What contribution each race made in art, music, science? What legislation is there about them in the United States?

#### SUPPLEMENTARY HELPS

*New Paths for Old Purposes*, Burton —Chapter IV.

*Spiritual Adventuring*, *WORLD CALL* —September, 1926.

*Three Roads and None Easy*, Conde —Chapter IV.

# To Our Friends!

By LUCY KING DeMOSS

## Triangle Helps

**S**EVERAL kinds of people may come as guests to your February meeting: Those who are deeply interested in you; those who are interested in you and in the missionary program you are working out month by month; and those who are not so much interested in you nor the program of the month, but are keen about going places and doing things. Your plans for the Guest Meeting might include something for each of these groups.

The study of the month lends itself to the requirements. Tibet is a country about which little has been written, comparatively, because few people have had the experience of traveling in it. Indeed, everyone who goes exploring along the steep mountain trails that lead to Batang does so at his own risk and with only such protection as the Chinese government insures against bandits and mountain slides! Only the missionaries—and it happens that the missionaries of our church are the only ones who have entered Tibet—have inside information about the people. This information has been put into books and articles. Every Triangle Club that can possibly manage it, should have a book table on Tibet for the February meeting—the books to be begged, borrowed, or bought. Here are some of them:

With Tibetans in Tent and Temple—Rijnhart.

Pioneering in Tibet—Dr. A. L. Shelton. Shelton of Tibet—Mrs. A. L. Shelton.

Tibetan Folk Tales—Collected by Dr. Shelton.

A short review of them could be given as part of the program.

## A Tibetan Scrap Book

Get back numbers of WORLD CALL—and you may have to use a bribe to get them—asking to be allowed to clip a

little. Search for stories and articles written by the missionaries to Tibet and about them. There are one or two fascinating stories by Dr. Osgood, who was sent to find Dr. Shelton that time he was stolen by the bandits and later made the trip to Batang for the United Society. There are some by the MacLeods and the Ogdens and the later missionaries telling about the various departments of work. Cut out all these stories. Collect the very wonderful pictures made from original photographs taken by the missionaries and published in WORLD CALL from time to time. Now, assemble stories and pictures into a Scrap Book that will be of permanent value to the club and to be loaned to circle or society. I prefer the loose-leaf scrap books made with the two heavy boards, decorated as you may like, for covers and the inside sheets of heavy paper of the quality that will not wrinkle with paste, punched for cord or clip. Someone may be appointed to be on the lookout for future stories and pictures to add to the book.

This Scrap Book will be of immediate interest to your guests. After the two talks on Dr. Shelton and the work in Tibet it will have a particular significance.

## An Information Match

At the end of the program have a list of questions to be asked by the leader, the answers to be found in the program talks and material: "How does one get to Tibet?" "How is the country governed?" "Who are the Black Tent people?" "What kind of climate is to be found in Tibet?" "How many missionaries are there in Batang?" "What do they do?" "Do the people know anything about medicine?" "Is there a church in Batang?" "How many members?" "Do the women of

Tibet bob their hair?" This last may not be mentioned in the program material, but a public library will supply information that will be startling and enlightening. There was an article in *The National Geographic* one time, with pictures, that would help to answer the question.

## Put the People of Tibet on Your Acquaintance List

You haven't met any people just like them in the studies of the course. They have their peculiar customs and mode of life. They have a very old and interesting religion. They have a Forbidden City into which no white-skinned person can go, though Dr. Shelton—but that is part of the program!

February, the birth month of two great patriots, is the most appropriate time possible to talk about Dr. Shelton of Tibet. It would be interesting to make a comparative list of the characteristics of the three men, wouldn't it?

The Triangle Club of Brady, Texas, has an enrollment of twenty-four, the majority of whom are very active and loyal members. We made the Honor Roll for the year 1926-27. The club has raised a pledge of \$25.00 for the new church which is being erected. We did this by having a bakery sale, and by omitting refreshments at each meeting and donating the amount saved in this way. We expect to exceed our pledge of \$18.00 to the United Christian Missionary Society for this year, also to be able to make a special offering for Christmas.

ALICE SAMUEL.

## Is This the Time?

Is this the time, O Church of Christ,  
to sound retreat  
To arm with weapon cheap and  
blunt  
The men and women who have borne  
the brunt  
Of truth's fierce strife and nobly  
held their ground?

Is this the time to halt when all  
around  
Horizons lift, new destinies con-  
front;  
Stern duties wait our nation, never  
wont  
To play the laggard when God's  
will was found?

No! Rather strengthen stakes and  
lengthen cords,  
Enlarge thy plans and gifts, O thou  
elect,  
And to thy kingdom come for such  
a time:  
The earth with all its fulness is  
the Lord's;  
Great things attempt for Him,  
great things expect,  
Whose love imperial is, whose power  
sublime.

# Program for Triangle Clubs

Come On—Shelton  
Heralds of Christ  
FEBRUARY: GUEST MEETING

## HERALDS TO TIBET

BUSINESS PERIOD IN CHARGE OF  
PRESIDENT:

Hymn: *Take Thou This Hour*

Prayer

Business

WORSHIP:

Hymn: *From Greenland's Icy Mountain*. Stanzas 1 and 2.

Scripture: John 3:16.

Prayer

Story:

Hymn: *Heralds of Christ*.  
Offering: *Instrumental Music*.

TALKS:

*Lost and Alone*  
*"Come On"*

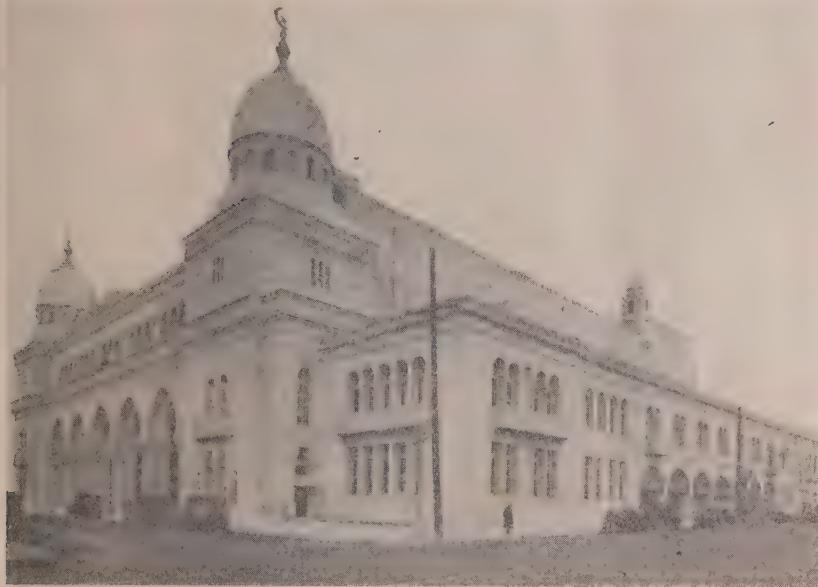
TRIANGLE BENEDICTION

Program Helps:

*The Story of Missions*, \$60 and \$1.00.  
*Light My Torch*, devotional booklet,  
5c each.

# The World's Tenth Sunday School Convention, July 11-18, 1928, Los Angeles, California

By W. C. PEARCE



Shrine Civic Auditorium, Los Angeles, where the next Sunday school convention will be held

THE Sunday school was once a small group of children, but today it is a mighty host. It began under one flag, but today it is under every flag of the world. It was once a service confined to one hour on Sunday, but today it is expanding by including many week-day activities. It is now the church's teaching ministry and is the star of hope in civilization's sky.

The leaders from this teaching ministry are coming to America—to Los Angeles—from every corner of the earth, from every race, representing all nations. 'Twill be an expression of world brotherhood; an assembly of the spiritual League of Nations; a world meeting of prayer; a season of Christian fellowship. Jesus will be exalted and children will be in the midst. They were all with one accord in one place on the day of Pentecost. May all who read this message begin now to pray that this great convention may be one of pentecostal power, and plan to be present. Surely the Disciples of Christ will rally to this expression of Christian unity.

The past decade has witnessed a great change in the Sunday school movement of the world. The development of indigenous national movements has gone forward rapidly. The World's Sunday School Association is now a federation of these national movements. The convention in Los Angeles will for the first time be composed of representatives of these movements. The perfecting of these indigenous movements; the development of indigenous literature based upon indigenous les-

son courses; the training of indigenous leaders, will be in the forefront of all sessions.

The social and recreational features will also be an expression of Christian comradery. The Sunday school field is far flung. Its forces are scattered throughout the world. Here opportunity will be given to meet and greet each other in His name. Amidst orange groves, by the sea, upon the mountains, we will play and pray together. Brotherhood ties will be strengthened and friendship's circle will be widened. A lifetime opportunity. Please plan to come.

The Sunday school forces in Southern California are united in a most remarkable way. In all of my Sunday school ministry I have never seen such a wonderful unity. Our hearts are all aglow with the very thought of your coming. The sweetness of our climate and the fragrance of our orange blossoms are surpassed by our joy in the privilege we are to have in welcoming those who love the dear Master and who come in his name to talk and plan together about teaching the gospel of Jesus to the childhood and youth of the whole world. Herein lies the hope for world friendship and good will. Come and join us.

The Disciples of Christ are most happy in inviting you to visit us. Our happiness will be much increased when we greet you. We feel that our plans for pentecostal celebration are in harmony with and will be helped by this convention. Pentecost was preceded by an era of intense Christian teaching.

## Childhood in India

By Frances Waller Gamboe

RECENTLY I had the boys in my composition classes in the high school write their autobiographies in order that I might know something of their past lives, as well as to give them an exercise in this type of essay. I gleaned some very interesting facts, but none so surprising as that related by a sixteen-year-old Brahmin youth, a member of the high school Boy Scout troop. While it was amazing enough that such a thing could have happened in a highly educated family of Harda in the year 1909, the thing that surprised me most was that the boy accepts it as just as commonplace an occurrence as his entry into school or anything else that ever happened to him. Also I learned that his grandfather was at that very time the government doctor in Harda. He wrote as follows: "When I was born there were fifty members of my household, twelve of whom were my brothers. The time of my birth was such an unlucky time that my mother became very dangerously ill; then I—the unfortunate fellow—was reared by my kind-hearted maternal aunt. My mother, was never allowed to see me, because I was born under bad stars and the pundits said, 'If the mother sees his face, then she will die; for the sake of one fruit, do not destroy the tree.' So they advised my father to clear the way by removing me—a thorn. But my father and grandfather, to save me as well as my mother, asked my aunt to bring me up. Somehow or other I spent my first year and then I was brought back home to my mother. All my family was very pleased to see me, and there was great pomp and ceremony; bands were played and a great feast was given; many fortune tellers came and told my future life. I did not love my mother at all for I understood my maternal aunt to be my mother; so from the day I returned to my mother, my health began to fail. Thereupon, my elders allowed me to go back to my maternal aunt and there I grew up happily."

## A Family in Need

THE following letter was received recently by the matron at one of our children's homes and is typical of cases of pressing need that are being presented daily: "A grandmother has come to me asking that her daughter's two little girls, one six years and the other five years, be given a home in one of our church institutions. The mother is sick and the father is cruel. He is even now finishing a ten-day term for beating the oldest girl. If they could be taken care of for a few months, other arrangements could probably be made later . . . I believe a little help to this family just now will be a godsend."

# Missionary Education in Sunday School

By MRS. J. M. STEARNS

THE missionary movement in the Church of Christ throughout the earth sweeps steadily onward! It is the high privilege of every member of the church, not only to know "what Jesus began both to do and to teach" in Bible times, but also to know what the risen Lord continues to do in the development of his ever-expanding kingdom.

This is the church in missions!

The Bible schools of today are the training camps for the church of tomorrow. What Christ will be able to accomplish through his church in the years just ahead will depend very largely upon the vision and zeal which teachers and leaders are able to develop in the children and young people whose lives they are privileged to mould in the church schools of today.

Religious education that omits or neglects the missionary message of the Bible and the missionary spirit of Christianity is sadly wanting and ineffective in training for discipleship.

A missionary committee for the Bible school is essential. Every school should have some one constantly "on the job" to see that missionary information, instruction, literature and service are given their proper place and emphasis in all assembly periods, class meetings and work. The size and personnel of this committee should be determined by local conditions and possibilities. All classes should have a missionary committee or missionary specialist who may well represent their class on the missionary committee for the Sunday school.

It sometimes happens that no plans are made, no missionary committee appointed or missionary responsibilities assigned beyond the selection of a missionary supervisor. Under such circumstances he or she should proceed to formulate a program of missionary education for the year, and then present the plans at a special meeting of teachers and officers for their approval. After the plans have been approved the missionary supervisor has a right to expect cooperation of all in carrying forward the work.

The following list of responsibilities for the missionary supervisor will be suggestive:

1. See that the missionary educational program is carried forward, week by week, in all assembly periods and class sessions as planned.

2. See that missionary materials are chosen, ordered and in hand for use of the school and with all classes and groups as needed.

3. See that plans and facilities for all missionary projects of classes and groups are provided as teachers and classes may desire.

4. *King's Builders* and *WORLD CALL*, supplying missionary materials and plans for use of assemblies and classes, should be secured by or provided for all teachers and superintendents.

5. New missionary books, adapted to the interests of the various age groups, should be circulated among the membership of all classes above the Primary. Develop enthusiasm through reading contests. Enlist adults to provide copies of best missionary books for use of certain classes.

6. In every possible way, provide missionary information, missionary study and missionary activity for the entire school, for departments and for classes. (See suggestive plans for "disseminating missionary information," in the booklet *Making the Church Missionary*, provided by the United Christian Missionary Society. Price 5 cents.)

7. Be sure that the four special missionary days are observed in the Bible school and utmost interest developed for the offerings. Programs and coin envelopes are provided, free, upon request. Write the United Christian Missionary Society.

8. Arrange for detailed reports covering the missionary educational activities to be made regularly to teachers and officers or to the school, also to state and national leaders as requested.

9. The missionary supervisor will need to keep in close touch with all missionary plans and materials as sent out or recommended by state and national leaders.

## Source Material on Missionary Education

Listed by Departments

By JOY F. TAYLOR

**Note.**—For efficiency in the missionary educational work of the local school, it is very important that certain units in the Standard Leadership Training Course be studied by the missionary supervisor, department superintendents and all teachers who wish to make their work most richly effective. A correspondence course on *Making the Church Missionary* is now available through the department of missionary education of the United Christian Missionary Society. This is course #106 of the Standard Leadership Curriculum and will receive credit toward the Standard Leadership Diploma.—Mrs. J. M. Stearns.

### For the Beginners and Primary Departments

*Missionary Education of Beginners*.—Moore. This book has helpful suggestions in starting Beginners and Primaries in habits of thoughtfulness for other children near and far—\$1.00.

### For the Junior Department

*Our Japanese Friends*.—Seabury. A course in programs and projects that will help the children to make friends with neighbors in Japan. . . . . 75c.

*Clogs and Chopsticks*.—Madden. A book of charming stories about Japanese children. . . . . \$1.25.

### For the Intermediate Department

*Our Japanese Friends*. . . . . \$.75.  
*Clogs and Chopsticks*. . . . . 1.25.

### For Seniors and Young People

*Missionary Education of Intermediates*.—Kirschner. . . . . \$1.00.

*Then and Now*.—A study in contrasts and growth of the missionary and benevolent work of the Disciples of Christ—15c.

A booklet with a short chapter describing the contrasts in problems between yesterday and today in all of the missionary and benevolent work of the Disciples of Christ. . . . . 15c.

*Palm Tree and Pine in the Philippines*.—Eberle. (A book by one of our missionaries of particular interest to young people.)

For collateral reading the following books will serve effectively—

*A Daughter of a Samurai*.—Sugimoto. A book written by the professor of Japanese in Columbia University, and is worth every cent it costs. It gives the new conception of the character of the Japanese. . . . . \$3.00.

*The Goddess of Mercy*.—Stuart. A book staged in China at the time of the recent disturbance. . . . . \$2.00.

### For the Adult Department

*Then and Now*.—A study in contrasts and growth of the missionary and benevolent work of the Disciples of Christ—15c.

*The Indian Outlook*. . . . . \$1.00.

*A New Soul in China*. . . . . 1.00.

*The Golden Room*.—Ross. . . . . 1.00.

### For Superintendents and Teachers

*World-Friendship Through the Church School*.—Lobingier \$1.25.

*Missionary Education of Beginners*. . . . . 1.00.

*Missionary Education of Intermediates*. . . . . 1.00.

*Best Missionary Methods in Home and Church*. . . . . 1.00.

# Sunday Schools

## World Call Absorbs the Missionary Quarterly

From time to time we have commended the *Missionary Quarterly* to our readers and have been pleased to witness its growing usefulness through the five and a half years since it was inaugurated. Lately we have come to like it so well that we have coveted its fine material for all of our readers, and since it was manifestly impossible to get all of them to subscribe for any other publication, we finally proposed to take it bodily into **WORLD CALL**.

Inasmuch as the editors of the *Quarterly* had no other purpose than to reach the largest possible number of Sunday school leaders with the most helpful missionary material, they were cheerfully willing to be taken over. And since the Christian Board of Publication had borne the financial responsibility of the publication with no hope of profit but solely to help the United Christian Missionary Society in its great educational program they promptly consented to the merger.

While the *Missionary Quarterly* for January, February and March, 1928, has already gone out to its subscribers, it seems best to begin this new service with the calendar year and the first number of the tenth volume of **WORLD CALL**. We are therefore republishing in the first three issues of 1928 substantially the same material that has appeared in the last number of the *Quarterly*. This will enable all of our readers to avail themselves at once of this most helpful feature.

The endeavor of this department will be to foster graded missionary education in the Sunday school through worship programs and related materials, including stories and dramatizations. This material is classified for four age levels: Primary, Junior, Intermediate-Senior, Young People-Adult. One-room Sunday schools may use either the Junior or the Intermediate-Senior programs. The winter quarter is devoted to foreign fields in all four groups: January, Jamaica; February, Porto Rico; March, Philippine Islands. All of the programs are planned for use one Sunday of each month.

### January, 1928

The topic for the month of January is Jamaica. Our missionaries located in the Island are: Mr. and Mrs. S. H. Bartlett, Mr. and Mrs. Leslie M. Matson (on furlough), and Miss Myrtle O. Ward. Birthday dates of the missionaries are published elsewhere in the magazine, month by month.

#### To the Primary Superintendent or Teacher

The three Primary programs to be used on the Sunday of your choice in January, February and March respectively, follow the general theme, "Our Friends Far Away."

To familiarize yourself with Jamaica, Porto Rico and the Philippine Islands, read up on them in the encyclopedia or geography. From your file of *World Call* you may glean many interesting facts, and also clip pictures in line with the themes indicated.

Be sure the members of your teaching staff and helpers know the songs you are going to use, that they may lead the children acceptably. Only the worship period and suggestions for pre-session work are given. Make adaptation as needed. Do not follow these programs mechanically.

#### Program for Primary Department in the Sunday School

*Theme*—"Helping Our Friends."

*Aim*—To foster in the heart of every child an attitude of helpfulness toward friends in Jamaica, one of our ten mission fields.

*Pre-session work*—Let them handle pictures from Jamaica which you will supply from back numbers of **WORLD CALL**. Talk with them informally about these. Have them assist you in arranging the pictures for use during the morning.

*Call to worship*—(Play No. 3, *The First Book in Hymns and Worship*,\* or refrain of "O Come, All Ye Faithful." The children will be standing as chord is sounded and will sing.)

O come and let us worship,  
O come and let us worship,  
O come and let us worship  
Christ, the Lord.

*Prayer*—(By superintendent or teacher, in line with the theme stated above. Play softly a few strains of some beautiful melody as children are seated.)

*Song*—"Friends From Afar," No. 106, or "The World Children," No. 103, same hymn mentioned above.

*Informal conversation*—(Discuss the pictures shown during the pre-session period. Speak of Jamaica as a land of beautiful hills, green trees, springs, and warm summer weather. Prepare the way for the story to follow.)

*Story*—Amelda and Her Brother.

*Prayer*—(By the one who tells the story.)

#### Offering service—

*Superintendent*: What kind of a giver does God love?

*Response*: God loveth a cheerful giver.

1. Tell how the offering will help bring the story of Jesus to boys and girls here at home and far away.

2. One pupil from each class comes to the front for the offering baskets.

3. Offering prayer.

4. Offering is received and brought to front.

5. All repeat together, "It is more blessed to give than to receive."

#### Class period—

## Amelda and Her Brother

By MYRLE O. WARD

**T**ODAY I am going to tell you a beautiful story I heard Teacher Davis tell one night. This is a real true story for he was one of the children in this school when it happened quite a number of years ago.

His schoolmaster was a very strict and stern man, and carried out his word without fail. One lesson he taught was dictation. He would read a story and the children had to write it on their slates as he gave a few words at a time. When they had finished he took their slates and marked the wrong words. All the children who had made mistakes had to come before his desk and hold out their hands. Then he took a large ruler and gave a lash on each child's hand for each mistake he had made.

A bright little girl named Amelda was in this class. She had been sick at home for several weeks. Just as soon as her

mother would let her she came back to school, but she still wasn't very strong. While she was ill she had missed all her lessons, even though her brother had tried to tell her about them each evening. The day she came back to school she tried to write the dictation exercise with the rest of the girls and boys. But she had missed so many lessons, and there were many mistakes on her slate.

The rest had written the exercise well, so Amelda was the only one who had to stand before the master. Her little hands trembled as she held them out to receive the lashes, and there were tears in her eyes. She looked up at her stern teacher begging him silently not to punish her because she had been sick so long, and out of school. But the master was going to give her a lash for each mistake.

It was very still in the schoolroom for every boy and girl loved this little play-

mate. Quietly Amelda's little brother got up from his bench, walked to the front of the room, and stood beside his sister. He did not say a word to the master, but held out his hands for the lashes of the ruler. He knew that his sister was too weak to take the hard blows, so like a little man he stood and took them for her, and saved her the pain they caused.

I know you will think with me that the story of Amelda and her little brother is a most beautiful example of real brotherly love. Isn't it a true picture of what Jesus did for every one of us? I know that you are as glad as I that someone had helped tell the story of Jesus that it might shine forth in such an act of brotherly love. Don't you want to help us teach other boys and girls in Jamaica the same story of Jesus?

#### To the Junior Superintendent or Teacher

The following worship program including story material for use in the Junior Department one Sunday in January requires careful preparation. It follows the general theme "Our Friends in Other Countries."

It is not necessary that this program be used exactly as given. Adapt to your own group and situation.

Use as Scripture readings or quotations relating to the lesson, those passages that have become familiar to your group through class use, remembering the theme suggested for each program.

Guide the pre-session moments with your Juniors, getting them to help you arrange materials for the program in which they will later take part. Only the worship section of the entire morning program is indicated here. You may fit this into the total activities of the morning in the way best suited to your local needs.

### Program for the Junior Department in the Sunday School

January, 1928

*Theme*—"Teaching Them to Know Jesus."

*Aim*—To stimulate interest in behalf of the boys and girls of Jamaica and create a desire to share with them.

*Prelude*—(Play the entire hymn, "Savior Teach Me,"\* No. 36, *The Junior Hymnal*.)

*Opening sentence*—(All standing reverently.)

*Superintendent*—This is the day the Lord hath made,

*Response*—We will be glad and rejoice in it.

*All*—I was glad when they said unto me,  
Let us go unto the house of the Lord.

*Prayer*—(Brief prayer thanking God for our friends, far and near, for the Bible and its lessons for us, for our church and the privilege of helping others to learn about Jesus, our Master. Close with unison prayer, either repeated or sung—Let the words of my mouth,

And the meditation of my heart,  
Be acceptable in Thy sight

O Lord, my strength and my redeemer.  
See No. 12 (*The Junior Hymnal*).

*Hymn*—"I Love to Tell the Story,"\* No. 42, *The Junior Hymnal*.

*Scripture*—Matt. 5:3-12.

\*Christian Board of Publication, St. Louis, Mo.

**Story**—Teaching Them to Know Jesus

**Prayer**—(By teacher or superintendent following the thought of the story just told.)

**Offering service**—(While a few strains are played on the piano, let those who are to take the offering come forward and stand in orderly fashion in front of the superintendent's table while all repeat together—

John 3:16, and Matthew 10:8.

While the offering is being received play some instrumental piece like "Berceuse in A," G. Delruck. When offering is brought to the front, have all stand and sing together this hymn.)

**Hymn**—"We give Thee But Thine Own," No. 63, *The Junior Hymnal*.\*

Class period—

## Teaching Them to Know Jesus

By S. H. BARTLETT

*(This may be read as a letter from the missionary if you desire.)*

**S**O YOU boys and girls want to know how your missionary offerings help in teaching the boys and girls to know Jesus. That is good. I think I cannot do better than to tell you about the schools and the Sunday schools of Jamaica, for do you know that more than half of the auditoriums of the churches, and the churches and ministers have more to do with the management of the schools than anyone else. For instance, I am the manager of four schools and two of them meet in church buildings and one in a

enter school until you were seven unless you happened to live near a school with an infant department, and there are very few of them in Jamaica. And when you were fifteen you would have to drop out of school no matter how much you wanted to remain. Above that you would have to pay for your schooling. There are no free schools above fifteen for anyone in Jamaica.

Now, almost anywhere in Jamaica, if you were one of the younger children you would have no desk, but rows of you would be sitting on plain board benches



It is such children as these who need our schools in Jamaica

building beside the church belonging to the mission. Only one of the four is really in a separate school building.

Let me see, you are Juniors in Sunday school. That means nine to twelve years of age. Would you like to know about the schools the boys and girls of Jamaica attend?

Now here is a boy that looks about nine—what, ten? And this boy by your side is nine? Why he is bigger than you are. Well, nine-year-old, what grade are you in? O, the third. You began going to school at six. Well, if you were in Jamaica you would not be permitted to

without backs. One of the first things I saw in Jamaica was a row of first and second grade boys and girls down on their knees on the floor, using the benches on which they usually sat for desks. You would not like that I am sure for you have been used to having your own little desk, just the right size for you, and a nice place in it for your books and other things.

Well, it would seem strange to go to school in a church, now wouldn't it? But if you were in Jamaica there is more than half a chance you would do so. O, I don't mean Sunday school. I am glad

that all of you go to Sunday school. But I mean day school. If the churches withdrew their help from the Department of Education in Jamaica and refused to permit their buildings to be used, many, many schools would have to be closed. You boys and girls do not know what it means to use slates and slate pencils as I used to when I was a boy. Tablets and lead pencils have come to take their place, but down in Jamaica the old-fashioned slate is still in general use. And books, you all have books, but the poor children of Jamaica have very few, and what they do have are cheap ones. I saw one class reciting one day and was surprised to see that less than half of the children had books.

Are they white boys and girls, you ask? No, you very seldom see a white boy or girl in the public schools. They are mostly black or colored. In Jamaica, if any one has any white blood he is called colored. I know some schools in the country districts where there are none but black children. And, many of them go to school barefooted all the year round, for it is never cold in Jamaica. Some are fortunate enough to live near a school but the schools are so far apart that many have to walk as far as three miles or more, and sometimes there are streams to cross without bridges, so in rainy weather many are kept from school.

I remember my little folks thought that going to school at the proper time was the most necessary thing in life. And we, their parents, thought so too. But in Jamaica attendance is very irregular. Children stay out or parents keep them out for very slight reasons. To help in the fields, or take care of the younger children while the mother goes to market. Or to carry a heavy basket on the head part way to market till some cart or tram car can take it on. So it is no wonder that many children make slow progress.

And Sunday school. I know one community which is in a deep valley, far away from the main lines of travel, where the church and school are the center of the community life. There is not a shop nor a store in the valley. The only public building is the church, which is also the school. On Sunday the classes are the same as on week days, and with addition of the little tots and a few older ones, make up the Bible school. The same teacher teaches both day school and Sunday school, with someone to help with the little ones, and some officer to gather a few of the older ones. It is too bad that in Jamaica many have the old idea that the Bible school is for children, and so the adult classes are not large.

But we do have in Jamaica one advantage in our day schools: the Bible is taught every day. Lessons in the Bible are in the regular course of study and the children are examined in Bible as thoroughly as in arithmetic. Very few of the schools go beyond the sixth grade. Let me see, some of you older Juniors are in the sixth grade. Well, in Jamaica you would have small chance to go beyond that. All schools above that grade are

pay schools and it takes ability and courage as well as money to go on. Yes, it is harder than you have it; but boys and girls, if they are a mind to do it, can learn in these schools and work their way up to a life of success. And this is all made possible by the help of the churches and Christian people, so you see your gifts are doing much for other boys and girls. Good-bye. I have been very glad to talk with you. Hope I may have another chance.

#### To the Superintendent of Intermediates and Seniors

The program which follows is to be used one Sunday during January. You may need to make some revision to fit your local situation. "World Comrades of the Cross" is the general theme followed in this series.

Look over the programs far enough in advance to determine what assignments should be made.

The offering is included as a definite act of worship. Our better schools are now using the duplex envelopes and the offerings are recorded by individuals and by departments rather than by classes.

Use the best hymns, instrumental pieces and special numbers. Choose one or two good responses to prayer or Scripture reading for the offering and teach them to the group as part of your program.

A map of Jamaica made by members of your department, will be a worth while project.

The hymns suggested offer many valuable helps for building worship programs.

Guide the young people themselves in planning and conducting the program.

#### Program for Intermediate and Senior Departments in the Sunday School

January, 1928

Theme—"Lifting the Ideals of Our Comrades."

*Aim*—To show how we may lift the ideals of our comrades in Jamaica and stimulate an attitude of comradeship toward them.

#### An Interview With Mrs. Bartlett and Miss Ward

*(If your time limit will not permit the use of this in your opening it may be effectively given some Sunday evening during the winter.)*

(A rap is heard at the door, Mrs. Bartlett says, "Come in." The girls enter.)

*Girls*: Good afternoon, Mrs. Bartlett.

*Mrs. Bartlett*: Good afternoon, girls. I'm glad to see you. This is Miss Myrle Ward of the College of Missions, who has been in our work for about two years. (Exchange of greetings.)

*First girl*: Mrs. Bartlett, we do hope you are not too busy to talk to us a little while this afternoon.

*Mrs. B.*: O, certainly not, I'm seldom too busy when girls want to talk to me. Please sit down.

*Second girl*: Mrs. Bartlett, we are members of the intermediate class of girls in our church school. We are so anxious to learn about mission work in each of our ten foreign missionary countries. When we learned that missionaries from Jamaica were to spend a few days with friends here we made up our minds to

*Prelude (Instrumental)*—"O Rest in the Lord" (Elijah) by F. Mendelsohn, or the hymn "Jesus Calls Us O'er the Tumult."

#### Call to worship—

The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him.—John 4:23.

*Prayer*—(Brief prayer of invocation by superintendent in which reference to the theme of the program should be mentioned.)

*Hymn*—"Jesus Calls Us O'er the Tumult."

*Scripture*—Luke 6:39-49. (Or some other selection from current lesson material. Let one of your best readers in the department read the selection.)

#### A gem in verse—(By the leader.)

Look up and not down;  
Look forward and not back;  
Look out and not in;  
And lend a hand.

—EDWARD EVERETT HALE.

*Announcement of theme*—(Stated above. A brief introduction to the dramatization should be given here. Make sure that those who are to participate are well prepared and that the group is in readiness to receive this message from Jamaica. One of the group can draw a very serviceable map for the purpose of reference.)

*Prayer*—(Seal in their hearts the message in behalf of our workers in Jamaica and those among whom they serve.)

*Hymn (as a response)*—"Lord, Speak to Me, That I May Speak."

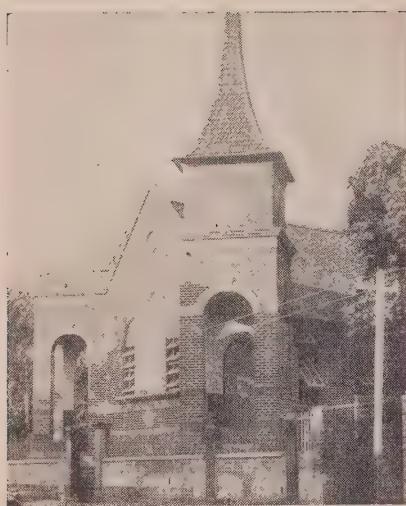
*Offering*—(Receive the offering in orderly fashion while "Berceuse," by B. Godard, or some other worthy piece of music is played.)

Class session—

improve our opportunity and to find out all we could about our oldest mission field.

*Third girl*: Yes, Mrs. Bartlett, we were glad to hear you at church yesterday, and now if you really have the time to spare, we do want to ask you a few questions about Jamaica, especially about the young people there. In fact, our class has been asked to write papers on the subject, "Lifting the Ideals of Our Comrades" in all lands, and we want you to tell us about Jamaica and our comrades there.

*Mrs. B.*: Do you know, girls, I'm afraid you will be greatly disappointed for I have no thrilling stories to tell you. However, Jamaica was the very first one of our ten fields to be entered. When the work was new there was much written about it, especially after it was taken over by the Christian Woman's Board of Missions. With the development of other fields I think the missionaries felt that the work was so nearly like that in the homeland



Duke Street (Helen E. Moses Memorial) Church, Kingston

that their letters might not be of very great interest.

*First girl:* Please tell us about the people of Jamaica.

*Mrs. B.:* Perhaps you know that the island of Jamaica belongs to England. It used to belong to Spain. They brought slaves from Africa to labor on the sugar plantations, and there are interesting ruins of these great stone buildings on the sugar estates. Over eighty years ago the English freed the slaves.

*Second girl:* One thing I do know about Jamaica. It is a very beautiful country.

*Mrs. B.:* Yes, if you were to go to Jamaica you would see one of the most beautiful islands to be found anywhere. It is about the size of Palestine. It is often called the "Isle of Springs" because in the rainy seasons it has so many pretty waterfalls.

*Fourth girl:* It seems to me I have heard that although it is a tropical island it is comfortable the year around. How can that be? I should think it would be too hot to live.

*Third girl:* Don't you remember we read that although it is near the equator, yet, because of the ridges and hills and mountains that spring up near the coast line all around the island, there are sea breezes by day and mountain breezes by night that make the climate delightful?

*Fourth girl:* Yes, I do remember now; and speaking of mountains, let me tell you what I read the other day. You know Columbus discovered Jamaica. When he returned to Spain some asked him what it was like. He took a piece of writing paper, crumpled it all up in his hand (*Picks up sheet of paper, crumples it at the words, "then threw it on the table"*) threw it on the table, and said, "That's Jamaica!" Now please tell us about the people, and then we will want to know especially about the intermediate boys and girls, our comrades, you know. Do Spaniards live in Jamaica now?

*Mrs. B.:* I am sure that I can't answer that question, but I never hear them

spoken of; yet there must be a few descendants of these people of early days. There are about ten thousand English people in Jamaica. These are largely in the Anglican Church. There are many Syrian, Chinese and Jewish people who control large business interests in the island. There are many East Indians who were brought from India years ago to work on the sugar plantations, many of whom decided to remain when their time was up. Then there are the black and mixed people, called "colored," who predominate in the island and in all the churches.

*Second girl:* Now, Mrs. Bartlett, I think we have in our minds a clear picture of Jamaica with its beauty, its cultured people, its mixed races, and its large majority of native people with whom our missionaries work for the most part.

*Miss Ward:* When you are thinking of native people I want you to know that many of the brightest have taken advantage of the free elementary schools and the "pay" secondary schools that correspond to our high schools, which are carried on mainly by the churches. Many of these are prominent in business and social life. Then, too, numbers have taken professional training in England and the United States, and still others have been trained for the ministry. If you had the privilege of listening to many a Jamaican minister and if you were to close your eyes, possibly you would not know but what you were listening to your own minister.

*Fifth girl:* We are indeed grateful for what you both have told us and now with this as a background please tell us what the missionaries are doing to lift the ideals of the intermediate boys and girls. I wish you would tell us what you are doing for them.

*Mrs. B.:* I will let Miss Ward tell you that as she is working with children and young people.

*Miss Ward:* Our work is confined to the eastern third of the island, with ten native ministers and twenty-seven churches. Each church and minister is a light in the community, and we encourage young people's C. E. and junior societies, as

we would in any church at home. But you want me to tell you about my own particular work. Mrs. Bartlett and I have to class the intermediates and young people together, as we do not have enough workers to do otherwise. Mr. Bartlett preaches at King's Gate which is next door to the Burgess Memorial Mission Home in which we live. We have then a little more than a half hour to spend in the Ford to Duke Street in the heart of Kingston four miles away, where our Helen E. Moses Memorial Church is located, and where Mr. Bartlett preaches at 11:00 o'clock. Our faithful little Bible woman brings her lunch as do all of us and we sit around the office table after the morning sermon, enjoying our lunch as we discuss the work of the church.

*Mrs. Bartlett:* O yes, I must tell you about my chorus of intermediates and young people which meets at 2:45 Sunday afternoon in the "Upper Room" over the rear of the church. I have conducted this chorus for about five years. This, I feel, has been a great uplift to our young people. They love to sing and I take this as an added opportunity not only to give them pleasure but also to teach them and to bind them closer to the church. We prepare songs for special occasions. One day when we were learning a missionary song for our Children's Day program an intermediate boy, of whom I least expected it, came to me and said, "Mrs. Bartlett, I would like to be a missionary."

*Sixth girl:* That was sure encouraging. How long does the chorus sing, generally?

*Mrs. Bartlett:* O, it is the shortest three-quarters of an hour in the week! Promptly at 3:30 the Bible school bell rings and we must give place to the junior and primary departments. We go to the auditorium and I think the proudest time of the week is when I look up at my manly young men who at my request occupy the choir seats during the opening and closing of the school. No wonder I am proud of them.

*Miss Ward:* We often say that we are growing a fine lot of church officers. The same young people of the chorus, Mrs. Bartlett has told you about, are in the Bible school, in the Christian Endeavor



Torrington Church, Kingston, Jamaica

which meets Tuesday evenings in the "Upper Room," and in the monthly literary society. These are all good opportunities for lifting their ideals and we never forget our task.

*Third girl:* Is the Christian Endeavor like our societies here?

*Miss Ward:* Yes, indeed, the same officers, same committees, monthly business meeting with written reports, consecration meetings and the leader uses a Christian Endeavor paper.

*Fourth girl:* I would like to know about the literary society.

*Miss Ward:* O, yes, I must tell you about that. There have been so many things to do that the literary society is the one organization that has not been held every month. We realize that we are missing an opportunity for uplift when we fail at this point. We have debates. A recent one was, "Resolved, that war should be abolished by international agreement," a little heavy, but good points were made. The society has held two temperance public speaking contests. The second contest for the silver medal was held because the young man who won in the first contest started for the Southern Christian Institute the very next week, and is now in Drake University. A friend wrote us that Jamaica was going to be proud of this young man when he returns to his island home. Don't you believe that we are happy that we have had a share in lifting the ideals of this fine "comrade of the cross"?

*First girl:* Well, girls, (rising) I think we are all satisfied that through the years our missionary society has been working in Jamaica. There has been great need because of the poverty and superstition of a great many of the people. In your name I want to thank Mrs. Bartlett and Miss Ward for their kindness in telling us the conditions in Jamaica.

*Fifth girl:* Yes, I know that after this I shall take even more pleasure in helping to send missionaries for I am sure that even the very presence and example and teachings of missionaries in any land cannot but result in "lifting the ideals of our comrades" there.

*Girls:* Good-bye, Mrs. Bartlett. Good-bye, Miss Ward.

*Mrs. Bartlett:* Good-bye, girls. We have been happy to see your interest in Jamaica, and we surely hope you will be successful in the work you are doing.

To the Superintendent of Young People and Adults

This devotional period is designed, not to take the place of the morning preaching service, but to furnish definite worship program material for young people and adults who may be meeting in separate groups or in a general assembly. This material centers in a vital missionary theme—"Fellowship in a World Task."

Always use the best hymns and instrumental music, for these have their appeal to the emotions, and may be used with wonderful effect.

A poem, full of meaning, will add much to the period of worship.

Use different members of your group from time to time. Vary the method of reading the Scripture occasionally. Seek to make the period worshipful and helpful, and at the same time to train the members of your group in worship.

## Program for Young People or Adults in the Sunday School

January, 1928

*Theme*—"Meeting the Greatest Need."

*Aim*—To lead the group to feel the great need of the people of Jamaica and to take a real heart interest in their welfare.

*Instrumental prelude*—"Prelude in C Minor," by F. Chopin, or the hymn, "Where Cross the Crowded Ways of Life."

*Call to worship*—(By leader.)

Surely the Lord is in this place,  
This is none other than the house of God,  
And this is the gate of heaven.

*Prayer*—(A brief prayer of invocation, all standing.)

*Hymn*—"Welcome Delightful Morn," No. 13, *American Church and Church School Hymnal*.

*Scripture reading*—Acts 1:1-8 (By a young man).

*Hymn of response*—(All sing softly)—  
"I can hear my Savior calling,  
I can hear my Savior calling,  
I can hear my Savior calling,  
Take thy cross and follow me:

*Chorus*:

"Where He leads me I will follow;  
Where He leads me I will follow;  
Where He leads me I will follow:  
I'll go with Him, with Him, all the way."

*Talk*—(Introduce the theme stated above and have someone prepared to give a talk on "The Island of Springs," to be found on page 34 of this issue.

*Hymn*—"Jesus Shall Reign."

*Prayer*—(Embody in this prayer the heart of the talk and the sentiment of the hymn.)

*Offering*—(Use same hymn tune as above while offering is being taken.)

*Special*—"We've a Story to Tell to the Nations." (To be sung as soprano and alto duet. Use all stanzas.)

*Class session*—

## Missionary Illustrations for Uniform Sunday School Lessons

By EDITH EBERLE

January 1. *John the Baptist and Jesus.*

A little Chinese girl played about in a dirty little Chinese courtyard unmindful of her soiled clothing or the filth around her. This was home and all she had ever known. Someone found her and put her in a Christian girls' school. Because she was clever and learned quickly she was sent on to Bridgeman Academy in Peking and then to Yenching College. So after awhile the little girl became a teacher, then a Y. W. C. A. worker and then general secretary of the Y. W. C. A. in Peking. Today she is general secretary of the National Chinese Y. W. C. A. and leads both Chinese and American forces in all China. Thus missionaries and association secretaries delight to train nationals of every land so that native leadership may be developed. The missionary must decrease while the national increases. Training schools in all mission lands work with this principle in mind.

January 8: *Jesus and the Sick.*

"If the missionary ever comes to the Chinese heart, the physician will open the door," once declared a Chinese gentleman.

"Your Christian physicians are winning our hearts," said a Hindu.

A blind man came to the China Inland Mission in Chefoo, was cured and returned home to hunt up twenty blind men of his town, whom he shipped by boat to Chefoo for the same healing and story of Jesus.

In a hospital in Hankow, China, another blind man was cured and returned

home rejoicing. A group of blind men begged him to lead them to the physician. A procession was formed of forty-eight blind men, each holding a rope in the hand of the one before him, and led by the man who had been healed. Thus they walked the two hundred and fifty miles to the missionary doctor at Hankow.

A young man in an African tribe was elevated to the position of chief because of his unusually alert and keen eyesight. After a while his eyes began to fail and gradually became blind. A strange white man entered the village one day and the blind chief was led to him. By skillful treatment the sight was restored and the happy chief looked into the face of David Livingstone. But as he heard the teaching his soul's eye saw the Christ.

January 15: *Jesus and Sinners.*

A young Japanese man was teaching in his home town school when he became ill. His principal urged him to see a doctor and the young man did so. The doctor made his examination and then looking gravely at the young man said, "I will tell your principal." "No, tell me what it is." Still the doctor insisted that he would see the principal, but finally at the young man's urging told him, "You are a leper." The young man, completely crushed, with all hope gone in life, returned to the school and told his principal, who insisted that he leave the school immediately. He went home and told his family his trouble. There was no sympathy. Instead they were angry and turned on him with a storm of blame for

bringing this curse upon them. One after another they left him until he was alone, uncared for in his suffering of body and soul. Often he went to his mother's grave and prayed that he might die. A young Christian heard of him and several times called at the home only to be refused admittance. Finally he stopped one day before the door, pushed it open and entered quickly before the poor leper could hide away. He found him half inside his bed coverings, a poor, dejected, suffering, loathsome-looking fellow, more animal than man. He made friends with him, called again and accepted food at the leper's hand. The next visit brought a request to shave the leper and cut his hair. This also the Christian friend did, praying for his own safety from the disease. By kindly, Christlike treatment he brought hope to the leper, who after a while became a Christian, cleanly in habits and life and living above his terrible disease.

#### January 22: Jesus and the Law.

All people in positions of influence ought to remember that their own disregard of law is a large factor in the reign of lawlessness in respect to the Eighteenth Amendment. Some years ago a company of American senators and representatives made a trip to the Philippine Islands to observe conditions there. At a great banquet that was being held by Filipino leaders in honor of their American guests, wine was passed. Glass after glass was being filled. Beside an American congressman sat Dean Jorge Bocobo,

dean of the Law School of the University of the Philippines, and an outstanding Christian. As the waiter drew near them the dean turned his glass upside down remarking as he did so, "I believe in honoring the Constitution of the United States," Quickly, if belatedly, the American representative turned his glass down also.

#### January 29: The Growing Fame of Jesus.

A young missionary in a large city of west China, returning from her school one afternoon, noticed a young man following her. It was early in the afternoon and she was unafraid, even though the city had been disturbed by some rioting and many soldiers were located there. She dropped her handkerchief unknowingly and was overtaken by the young man who courteously bowed, offered the kerchief and asked if he might walk along with her as they were going in the same direction. Almost at once he said he wished to ask about Jesus. He said he was an officer of the Anti-Christian Society of the city, and as they had talked about Jesus at headquarters he was convinced that they did not know much about this Jesus whom they were opposing. "Who is Jesus?" he asked. "Does he have a message for my country and my people today?" He was curious to know more about the things they were opposing, wondering what was the power of Jesus that his followers would come and live in that remote city to proclaim his love. Thus the fame of Jesus was growing among his opponents.

## Some General Rules of Church Erection

**Note:** The following is information a church needs before it appeals to the United Society for a loan. The process of closing a loan is given by correspondence after the loan is promised.

**First:** A formal application signed by the officers of the church must be filed with the department.

**Second:** Loans cover from 25 per cent to 33½ per cent of the total property valuation.

**Third:** A loan is closed when the building is fully completed and all debts of every kind both against the congregation and the property have been paid in cash, except such debts as will be covered by the loan.

**Fourth:** The loan is secured by a first mortgage on the church property.

**Fifth:** The loan is repaid in five equal annual payments, the first payment falling due two years after the loan is closed and the other notes yearly thereafter. Interest rates are four and six per cent. Interest is payable semi-annually.

**Sixth:** The plans of the building must be sent to the bureau of church architecture for the inspection and suggestions of our advisory architect, A. F. Wickes, before the application can be passed upon. It is best for a church to get in touch with the bureau of architecture before it

consults any architects and thus allow the bureau to guide the church in its plans from the beginning. No charge is made for the service of the bureau unless the advisory architect is asked to visit the field. Then a charge of \$100 and traveling expenses is made. This is not a professional fee. It does not go to the advisory architect but to the society for the purpose of helping to maintain the bureau. In the case of mission churches or weak, struggling congregations, the charges for service may be varied by previous arrangement with the bureau, but in all cases traveling expenses must be paid. The bureau of architecture desires to serve in an advisory capacity all the churches of the brotherhood needing such service. Churches desiring such help should write to A. F. Wickes for literature and further information on the work of the bureau.

## Church Erection Honor List

During the month of November five churches have repaid their loans:

Kansas City, Kan., First Church	\$5,000.00
Highland Park, Kentucky	4,000.00
Taylor, Tex., First Church	4,000.00
Greeley, Colorado	5,000.00
Lubbock, Texas	6,000.00

By an oversight the "Honor List" last month did not include the church at Burton, Kansas, \$3,300.00.

*Here is what one of the state officers of a Woman's Missionary Society wrote us:*

"In traveling over this part of the state I find some of the churches using . . . literature. I am wondering whether they would not come to using ours if they knew about it."

We appreciate more than we can say the desire of this worker, and of some other workers, that the churches in sympathy with the recognized missionary activities of our people should help in maintaining a house which has always advocated cooperation with these interests.

We do not know what we could do, more than has been done, in trying to enlist the active support of the churches themselves, and of those who come into contact with them. For instance, WORLD CALL has carried our message almost continuously for seven years and we have sought many other avenues of approach.

We do not like to say that many workers are indifferent to other interests than their own, but what other conclusion can be reached? Just a few months ago one of our representatives met some missionary women on a train and they were surprised when told how our work affected their work.

The mystery of it is that every local missionary worker does not recognize this. The Sunday school using our literature trains its children in missionary ideals, because the literature is permeated with the missionary spirit. Might it not be expected that these children would grow into and greatly strengthen the whole missionary cause?

If your school is not using the material produced by this house, your influence in introducing it would benefit your work and all brotherhood work.

**Christian Board of Publication**  
Saint Louis

*The*  
**Third Sunday in January**

**Why is it?**

**What is it?**

**Will You Observe It?**

For Fifty-three Years

## Select Notes

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## Board of Education and Work of Our Colleges

(Continued from page 42.)

was a rare privilege to have Dr. Macklin relate some of his experiences as a missionary of forty years' service in China.

Miss Cynthia Pearl Maus of the United Christian Missionary Society was gladly welcomed at Atlantic Christian College recently as she stopped over on her way to the state convention at Kinston. Her excellent talks to the college girls were well received and appreciated.

*Toronto, Canada.*—Through *The Canadian Disciple* we learn of the splendid progress which the Toronto College of the Churches of Christ is making under the leadership of Dean R. George Quiggin. Dean Quiggin is conducting the work of

the college in addition to his work as minister for the Hillcrest Church of Christ in Toronto. This is, no doubt, the beginning of a strong institution which will some day be built in Toronto to furnish training for the leadership of our churches throughout the Dominion of Canada. The present work is being conducted in connection with McMaster University.

The biggest single program that has ever been undertaken for Bethany College was launched last month by President Cloyd Goodnight. The program is one of general improvement and expansion. A Crusade for a million dollars is a part of this great program.

The campaign will be under the general direction of President Goodnight and Dr. H. H. Harmon who is the secretary of promotion of the Board of Education of the Disciples of Christ. The direction of the canvass will be in charge of S. R. Bradley of Indianapolis, Indiana.

Bethany is the oldest college in the state of West Virginia and is the home college of the Disciples of Christ. Men of national and international reputation have been connected with the college as students, teachers and trustees.

Bethany now has a college plant of buildings and equipment valued at about \$750,000, with a productive endowment of \$1,800,000.

After a recent survey of the college, President Goodnight found that the faculty, library, laboratories and classrooms were sufficient for at least one hundred and fifty more students.

For the last two years there have been over three hundred matriculates. About three hundred and twenty-five are now in Bethany. The expansion will allow at least four hundred and fifty students to be admitted.

The program for improvement calls for the building of a new men's dormitory and the building of a large addition to the present women's dormitory. Plans and specifications for these buildings have already been approved by the Board of Trustees.

An entirely new wing is to be built to Phillips Hall, the women's dormitory, and when completed will contain a hospital section, a large recreation hall, parlors, lounging room, and guest rooms on the main floor. There will be running water

in every room, built-in dressing tables, and specially designed desks in every room. The other furniture, draperies and hangings will be of the very best for dormitory use. A suite for the dean of women and house hostess will also be on the main floor. There will be places in the building for a laundry room, refrigeration room, trunk storage, and service help. A trunk elevator will also be a feature in this building.

Every room in the men's dormitory will be fitted out with standard furniture and will include built-in chifforobes, dormitory beds, desks and chairs.

*Glen Iris, Province of Victoria, Australia.*—A recent number of *The Australian Christian* was devoted exclusively to the College of the Bible, which is supported by our Australian brethren for the training of the ministry. It was an intensely interesting issue in which the history of the college was set forth, its present needs stated, and the work which it is now doing illustrated by numerous photographs.

## Why I Sent My Son to a Church College

(Continued from page 10.)

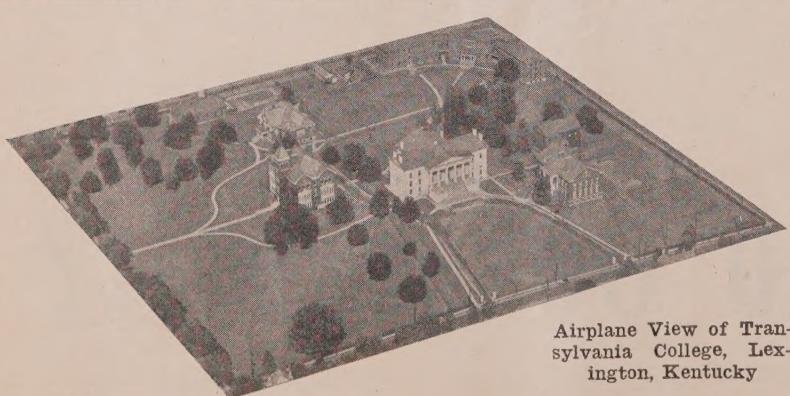
nence in the field primarily in the mind of Bethany's founder. Washington's experience is likewise true of the country generally—Bethany's sons everywhere have attained leadership in all manner of activities.

This has not been accidental. The founder of Bethany was one of the world's rare products. Nowhere has his great vision and sound judgment been better illustrated than in Bethany. The inspiration of the teachings and lives of Campbell, Pendleton, Loos and others, still survive there. The seat of the college was "deliberately chosen as a retreat where the students would be cut off, as far as possible, from the world and its temptations." Now that the pendulum has swung back from great universities to small colleges; now that the need of religious training is conceded by all educators; now that physical development is likewise a part of every college curriculum, Bethany stands out as never before.

With most colleges these have been matters of evolution; with Bethany it has been merely an adherence to the plan of its founder. So far as I know, Bethany was the first college to seek an isolated location, and it is still "ideal in its seclusion." It was the first college to adopt the Bible as a textbook, and attendance at chapel has not been an "issue," but a privilege. It has always been a small college and will so continue.

"How firm a foundation." The wisdom of its founder has been demonstrated in the lives of its sons, and as long as it adheres to its traditions it furnishes the complete answer to the query, "Why did you send your son to Bethany?"

The civilized world is turning to the religious foresight of Alexander Campbell, and the educational world is granting front rank to "the small Christian college" which Bethany so well typifies.



Airplane View of Transylvania College, Lexington, Kentucky

# Receipts for Five Months Ending November 30, 1927

## United Christian Missionary Society

	General Fund	Increase	Special Funds	Increase
Churches	\$84,796.78	\$1,082.71*	\$4,215.28	\$4,359.36*
Sunday Schools	31,414.93	6,167.92	621.30	92.64
Christian Endeavor Societies	1,524.01	700.14*	225.98	156.98
Woman's Missionary Society	80,005.29	4,635.83*	3,167.30	1,755.26
Circles	5,691.93	206.19*	50.00	33.00*
Triangles	867.09	1.06*	14.50	14.50
Children's Organizations	1,814.44	153.95		
Individuals	12,272.73	407.42	19,569.95	15,337.20*
Bequests	15,193.47	11,886.37	3,710.00	1,335.00
Interest (U. C. M. S.)	27,017.63	4,027.72*		
Interest (Old Societies)	22,412.52	11,899.60		
Receipts from Old Societies	29,733.83	16,169.09	37,034.13	24,820.01*
Home Missionary Institutions	33,093.49	6,417.68*		
Benevolent Institutions	32,055.46	9,829.88	124.59	431.79*
Annuities			57,100.00	24,400.00
WORLD CALL Subscriptions and Advertising	20,635.90	3,435.30*		
King's Builders	1,710.51	183.64*		
Christian Plea Subscriptions and Gifts	945.95	373.23		
Literature	18,172.41	1,447.36*		
Miscellaneous	19,223.82	1,737.80	2,740.91	24,213.46*
	\$439,077.19	\$36,487.63	\$128,573.94	\$41,440.44*
Board of Education				
Churches	\$23,894.29	\$1,251.01		
Individuals		658.75*		
Endowment Crusades	758.55	7,698.82*		
	\$24,667.84	\$7,224.13*		

\*Decrease

## "Thou Hast Set My Feet in a Large Place"

(Continued from page 33.)

was enlivened by the singing of songs adapted for the purpose, while the personnel of the tables was constantly shifting in order that all might become acquainted.

A fitting climax for the week was the address of Alexander Paul, who came almost directly from the boat on his return from the Orient, in order to give to the group the very latest news from our Mission in China and his impressions of the present status of Christianity in that country. With the farewell service around the luncheon table at noon on Sunday, there was brought to a close the greatest conference of state workers ever held by our people. With the passing of the days the conviction grew that as missionary women their task was not only to advance missions as such, but to be in the forefront of every social and educational movement looking toward the Christianization of the social order and for the advancement of the Kingdom of God. They realized, perhaps as never before, that the Lord had "set their feet in a large place." Several were heard to remark that they could never be the same again.

"Who has known heights and depths, shall not again  
Know peace—not as the calm heart knows  
Low lived walls; a garden close;  
The old enchantment of a rose.  
And though he tread the humble ways  
of men,

He shall not speak the common tongue again.

"Who has known heights, shall bear forevermore

An incommunicable thing  
That hurts his heart, as if a wing  
Beat at the portal, challenging;  
And yet—lured by the gleam his vision wore—

Who once has trodden stars seeks peace no more."

## A Call To Prayer

World's Day of Prayer, Friday,  
February 24, 1928

### Cycle of Prayer

**SUNDAY**—For a Missionary Spirit. That the Church may see the whole world's need of Christ, and may be ready for any sacrifice in order to make him known to all mankind.

**MONDAY**—For a Spirit of Prayer. That Christian people may learn to pray as Christ prayed, that an ever-increasing number of intercessors may be raised up until the whole Church is awakened to prayer.

**TUESDAY**—For a Spirit of Service. That the Church may be willing, at whatever cost, to bear witness to Christ; that a great number of men and women may offer themselves unreservedly to do Christ's work.

**WEDNESDAY**—For a Spirit of Unity. That the whole Church of Christ may desire and experience a new unity in Christ.

**THURSDAY**—For the Gift of Interpretation. That the Church may preach

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**FRIDAY**—For Courageous Witness on Moral and Social Questions. That the witness of the Church on the moral questions of our day may truly reflect the mind of God and may be known and felt throughout the world.

**SATURDAY**—For a Deepening of Our Experience of God. For the removal of all hindrances in our own lives to the manifestation of God's redeeming love and power.

The Program, "Breaking Down Barriers," prepared for the World Day of Prayer, Friday, February 24, 1928, is 2 cents each, \$1.75 per 100. The Retreat, "Toward Power in Service," is 10 cents. The sticker (1 1/4 x 1 1/2 inches) is \$1.75 per 1000. All supplies may be obtained from headquarters of the Missionary Boards, Societies and Committees.

Council of Women for Home Missions  
and

Federation of Woman's Boards of Foreign  
Missions of North America

# The Last Page

**A** N EDUCATION Number finished—and we came through it without a single ponderous exposition on the science versus religion question!

In London particularly and in educational circles generally all over the world no name is more honored than that of Quintin Hogg, founder of the Polytechnic Institute, London. Recently his words on the separate spheres of biology and religion have been recalled: "One is a science to be proved or disproved; the other is a life to be lived." His son, Sir Douglas Hogg, says: "We read in the papers today a great deal of discussion on how far the foundations of Christian belief can be reconciled with the teaching of modern science. It was a problem my father had to face. In the last letter he ever wrote, which was found unfinished after his death and which was written to a boy, he said, 'Do you consider, sonny, how in the old days I advised you to stick to essentials? That is one thing I know that is better than a dozen creeds. Whatever else may be shaken, there are some facts established beyond the warring of the origins; for virtue is better than vice, truth is better than falsehood, kindness than brutality. These, like truth, never fail.'"

Huxley said it, too: "True science and true religion are twin sisters, and the separation of one from the other involves the certain death of both."

Maybe we'll learn it some day; but we like to do everything but swallow the pill, don't we? The story is told of two printers who were sentenced to hang because they wouldn't watch their commas. One of them began writing reams and reams on the injustice of the thing; the other began watching his commas.

Intellectual reasoning can no more displace a religious experience than the study of botany can displace the enjoyment of a flower garden. Somebody with the initials H. L. B. has written the following lines, apropos the matter, which are being widely and effectively used:

I gave my scientist the rose  
Whose beauty graced my garden-bed.  
We found it when we walked at morn;  
"What know you of your rose?" he  
said.  
"Tis beautiful," I answered him;  
"Ah, yes," said he, with lofty air,  
"But give it me, and I to you  
Its utmost content will declare."  
I liked it not; yet somehow moved  
By his sure air of wise command  
Its stem I severed lingeringly,  
And laid my flower in his hand.



Again I walk my garden-path  
Where morning sunshine brightly glows,  
And comes my friend, the realist,  
Eager to tell me of my rose.  
"Tis here," he said, and opening  
A folded paper, read to me  
What parts of solids, liquids, gas,  
Within my flower he found to be.  
"And is that all?" I tensely cried.  
"What more," he asked, "could you  
suppose?"  
"But where," my anguished lips ex-  
claimed,  
"Where, man of science, is my rose?"  
And since that day I do not place  
Beauty and joy, for which I yearn,  
Within the ruthless hand of him  
Who brings mere knowledge in return.

## Do We?

We can worship God in our home Sun-  
days. Do we?  
We can worship God in the woods and in  
the fields. Do we?  
We can worship God on the road in the  
auto. Do we?  
We can worship God in our lodge and  
neglect the church. Do we?  
We can worship God by sending the chil-  
dren to Sunday school and staying  
at home. Do we?

A little girl was put in an upper berth  
of a Pullman sleeping car for the first  
time. She kept crying till her mother told  
her not to be afraid, because God would  
watch over her. "Mother, you there?"  
she cried. "Yes." "Father, you there?"  
"Yes." A fellow passenger lost all  
patience at this point and shouted:  
"We're all here! Your father and moth-  
er and brothers and sisters and aunts and  
uncles and cousins. All here; now go to  
sleep." There was a pause; then, very  
softly: "Mamma!" "Well?" "Was  
that God?"—Tit-Bits.

"Then we all sang the dog's holiday  
and comed home," said a little girl telling  
about her first day in Sunday school.—  
*Boston Transcript*.

"How is Simpson getting along in busi-  
ness?"  
"Wonderfully; but he's terribly dis-  
couraged."  
"How's that?"

"Well, they're so busy filling and ship-  
ping orders they haven't any time to hold  
a conference."—*Life*.

The *Boston Transcript* gives us the fol-  
lowing "best yet" parody on Kipling's  
famous "If":

If you can go to church when all about  
you  
Are going everywhere but to the House  
of Prayer,  
If you can travel straight when others  
wobble  
And do not seem to have a righteous  
care;  
If you can teach and not get tired of  
teaching,  
Or tell the truth when others lie like  
sin,  
Or pray and pray and carry heavy bur-  
dens  
Without a murmur, Sonny, you will  
win.

If you can undertake a noble service,  
Expecting others to pitch in and boost,  
But find them doing everything to hinder,  
Or sitting down like biddies on a roost;  
If you can serve while some stand off and  
jabber,  
And never think of climbing up a tree,  
Or keep right on the path of love and  
duty,  
And never stoop to an iniquity.  
If you can smile when cliques unite in  
scorning,  
Or laugh when factions prophesy de-  
feat,  
And hold your tongue when choirs kick  
up a rumpus  
And sisters fight like furies when they  
meet.

If you possess yourself and pray "God  
bless you,"  
When every muscle in you aches to  
smite,  
When something says, "Give up—Give up  
the struggle—  
Since others fall why stand alone and  
fight?"  
You'll find a Presence by you in the fur-  
nace,  
You'll find a Presence by you on the  
sea,  
You'll find a Presence by you in the bat-  
tle,  
Yes, everywhere and always victory.

If you can trust when others faint and  
falter,  
Or stand and serve when others flee  
away,  
Unmoved by either Jezebel or Ahab,  
Remaining faithful every livelong day—  
If you can keep your courage up and  
boost it,  
Yes—boost the church as few have ever  
done.  
You'll prove yourself a very noble human,  
And what is more, you'll be a saint,  
my son.